

THE QUESTION BOX

(Answers found in this issue of MISSIONS)

1. Twenty-eight per cent have no sinks, 32 per cent have no lavatories, 79 per cent have no baths—what people are living in our country under such conditions?
2. What is the W. Y. M. I. A., and what are some of its teachings?
3. What is "the nerve of missionary endeavor?"
4. She resigned from a good position and set out to find a "hard field"—who was she?
5. If you are in any way responsible for the missionary leadership of your church, where should you plan to spend at least a part of your vacation?
6. What young couple are planning to begin missionary work on the very spot where Livingstone died?
7. "Woman ignorant has made China Buddhist"—Complete the statement.
8. He wore only a tiny loin cloth, but he proved himself a giving Christian—How?
9. How many Indian tribes are represented in the student body of Bacone College?
10. Which are in the majority in the states of the Northern Baptist Convention west of the Mississippi River, Baptists or Mormons?
11. What nation is now largely responsible for the shipment of opium into China?
12. What sort of bedding is provided in the only hospital in Honduras?
13. When the engine "couldn't pull passenger coaches up the grade in the snow," how did a band of promotion speakers travel to reach an appointment?
14. What was W. B. L.'s "second impression?"
15. Who adopted a family of eight children and made all the necessary garments themselves?
16. What is said to be the "pivotal point" of the whole immigration problem?
17. What group is supporting a missionary in Bolivia as well as a special home mission evangelist?
18. Name two advantages of the newly-devised Chinese alphabet.
19. What was a unique feature of one Regional Conference?
20. What one word won an Italian immigrant to socialism and later to membership in a Baptist mission?

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VOL. 12

MISSIONS

NO. 4

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D.D., Editor

Address, 276 Fifth Avenue, New York City

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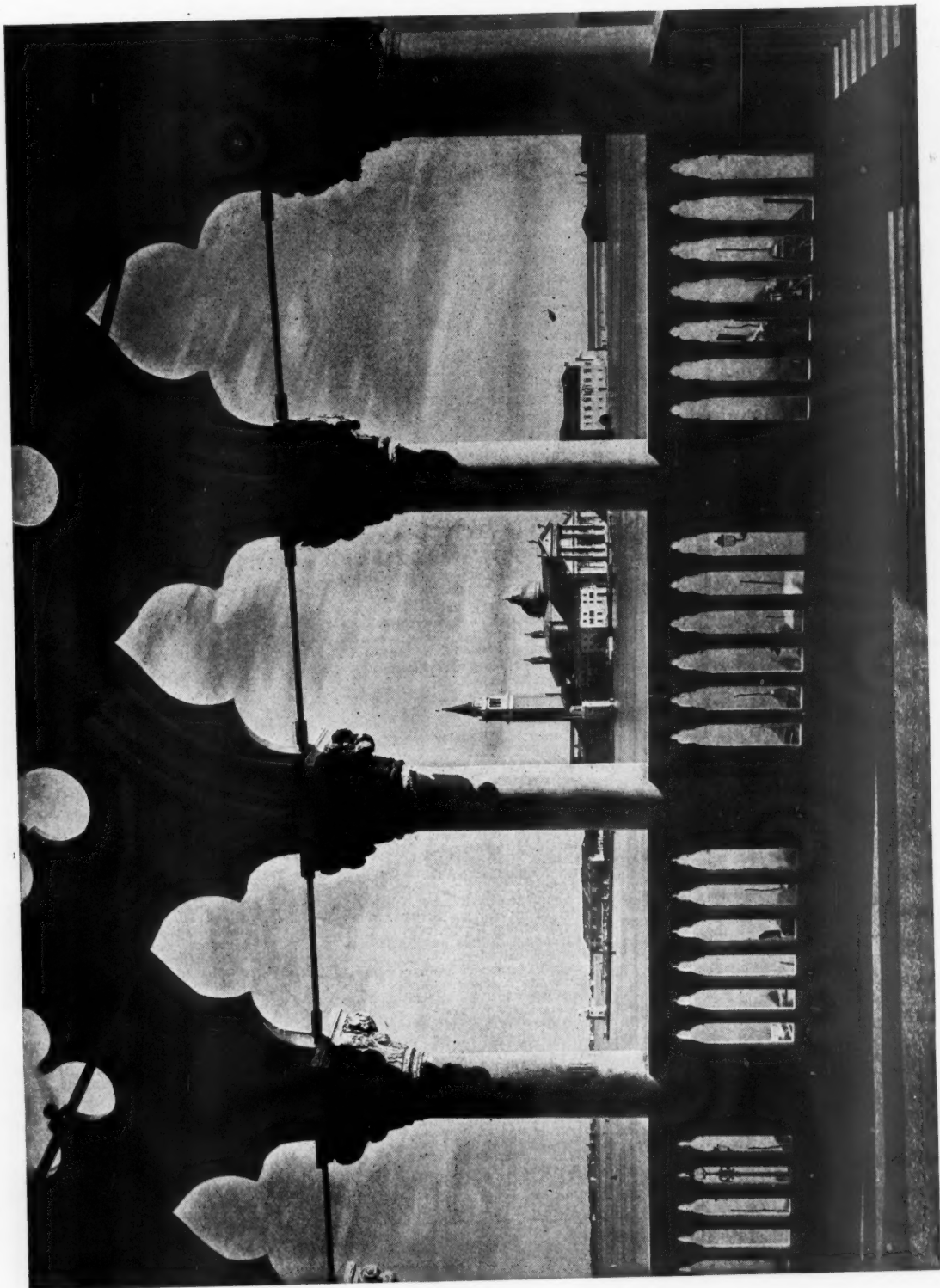
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The Island and Church of San Giorgio, Venice, from the Balcony of the Doge's Palace

MISSIONS

VOLUME 12

APRIL, 1921

NUMBER 4

This Introduces You to the April Issue



MISSIONS does not give further accounts this month of the famine conditions in China, because our people now know how serious these are, and that all the money that can be given will not meet the needs of the people who must be cared for until the next harvest. Mr. Lamont says the churches of this country have already given \$3,000,000 for China, following their large gifts for the children of Europe and the Near East sufferers. We can only say that churches and individuals that have not given anything for China relief should not fail to do so. Wonderful the appeal of the children to the heart of humanity everywhere. Mr. Hoover's \$33,000,000 fund was one immediate response, and China comes next.

This is an issue of variety and sustained interest. Last month we gave you a description of a new form of missionary effort in India as the leading article. Now we present an account of the creation of a Christian Center in an Italian section of Brooklyn, furnished by the man who had most to do with originating and carrying out the enterprise that is blessing thousands of lives. Such centers are Americanization in action, with Christianity showing large in the story. Then we pass rapidly to China, and learn of what is rightly called the renaissance. Famine is not the only thing that brings China into the foreground today. What could be more stupendous than the introduction of a new alphabet that makes reading possible to the whole people, where hitherto only a few comparatively of all the millions could enjoy that privilege! If we had a phonetic alphabet it would aid our spelling and save much time and worry in school and out.

It is well to keep track of the extension of false religions in our own land, and we are indebted to Dr. George L. White for giving us the figures which show how Mormonism is growing, in comparison with our Baptist growth in certain states. Dr. Huntley, who is deeply interested in China's Christian development, tells us about educa-

tional evangelism in China, properly coupling those words. Some lecturers are busy just now in spreading the idea that educational work is not evangelistic and not carrying out the Great Commission. But that is a difficult proposition to maintain in the face of the facts of steady conversion in such an institution as our Baptist College in Shanghai, which is only a sample. From all our fields the reports from the schools prove how inseparable the work is, and how every phase of missionary endeavor is truly a part of the Christian evangel. There is a lesson of moment in that little sketch "Up from Socialism" which Dr. Wilcox furnishes. The whole world would feel the magic in the word "Brother" if Christians everywhere made the word a living fact.

The Near Side of the Mexican Question is of concern to us all. We shall expect the best things of our new Secretary of State and the Administration of which he is a part in dealing with the Mexican relations. Our reports from the Regional Conferences all bear out Mrs. Eulette's testimony that they "have exceeded even the high expectations for their success held by those who planned them. We can hardly overestimate the far-reaching results. Not only have they inspired new interest, but they have awakened confidence in the Movement and interest in the objectives on the part of those who were before indifferent if not actually unfriendly." Facts are what the people want, and we suggest a future series that shall leave even the smaller cities and take in the villages and associational centers in rural districts, so as to reach the churches seldom aided by such meetings.

"The Career of a Cobbler" is tending toward its thrilling climax in the next issue. The picture pages tell their own missionary story, and the month's Itinerary of a Missionary Colporter gives a vivid idea of a busy and hardy life, which no weakling could stand. Dr. Chalmers draws a striking contrast between Iowa and China, and Chaplain Barkman gives information concerning a work little known. You will not miss the romance in the story of Africa in Spelman and Spelman in Africa, or the significance of the article on Americanization; while the World Field and the Guild and Crusade and Open Forum pages will carry your thought around the globe; and the Book of Remembrance will remind you of the power of prayer and its immediate opportunity.



MISSIONARY LEADING THE WEEKLY MOTHER'S MEETING AT DIETZ MEMORIAL

The Creation of a Christian Center in Brooklyn

*THE STORY OF DIETZ MEMORIAL AND ITS SIGNIFICANCE
AS AN AMERICANIZING FACTOR IN AN ITALIAN COLONY*

BY PROFESSOR ANTONIO MANGANO, D.D.

Author of "Sons of Italy," "Italian Work in America," etc.



OUR ministry to the Italian people of the Williamsburg district in Brooklyn began sixteen years ago. For the first six years our Center was located at 90 Union Avenue, the site of the old Hope Chapel which had been abandoned by its former English-speaking congregation. The fruitfulness of our efforts during those early years was due in a large measure to the tent evangelistic campaigns which were conducted four successive summers in the heart of the Italian colony. But it soon became evident that if we desired to render to the people of this colony the most helpful service, a better and more convenient equipment was necessary. The cry for help was raised. Strange to say, the first to hear and heed it was a man who was not a church member, but who will say that he was not a Christian? Mr. Frederick Dietz of New York City, a life long friend of the writer, "because he believed in the work we were doing," made an attractive offer. He proposed to the Baptists of Brooklyn to erect a chapel at a cost of \$20,000 as a memorial to his wife; this chapel to serve as the home of the First Italian Baptist

Church, on the condition that "lots be secured and a parish house be erected, in which social and educational work could be conducted." This offer was accepted and in March, 1910, our present commodious building, which cost \$40,000, was dedicated, free from debt.

Does it seem strange to hear it said that bricks and mortar speak? Yet this is true. The mere presence of our building, set down in these dingy surroundings, had its immediate effect. The neighborhood has felt its influence, while the change in the block has been remarkable. The hose is used more often on the street, and the sidewalks are not littered with rubbish as they were in times past. The saloon on the opposite side of the street found it necessary to move to other quarters. Even the bell calling the people to the Sunday and mid-week meetings speaks to the people of a religious organization in their midst which is a protest against their formal and unspiritual religious practices.

A Christian center differs from a social settlement, in that the former maintains that its greatest task is the awakening of the souls and consciences of men, and the developing of personalities by bringing people into fellow-

ship with Christ. Herein lies the radical difference between the social center and the Christian center. The former, as a rule, excludes religions and centers the attention upon self, the latter introduces into the life a dynamic which leads to a preparation for unselfish service in behalf of others. This spirit of service has inspired all activities at the Marie Louise Dietz Memorial Center.

A CONSECRATED PERSONALITY

No institution will be better than its institutors, says Emerson. It is the personnel which gives any center its real worth to the community in which it is established. God has ever worked for the accomplishment of his purposes through human personalities.

In the course of the sixteen years, several different individuals have made their contribution to the life of our center. There has, however, been one outstanding figure, whose memory is dearly cherished by all friends of our work. Miss Mary E. Godden, an inspiring teacher of history for twenty-five years in the Normal School of Salem, Mass., on resigning from that position set out to find a "hard field" in which to spend the remaining years of her life. Her first experiment was in a colored school in the South. But that did not satisfy; then she was offered a place in one of the social centers of Boston, but that was too luxurious for her. Finally her former pastor, Dr. E. P. Farnham, then superintendent of the Brooklyn Baptist Church Extension Society, induced her to come to Brooklyn to assist in the work of our Summer Vacation Bible School, connected with our First Italian Baptist Church. Here at last she found her place and put down her stakes. For the first two years she rented



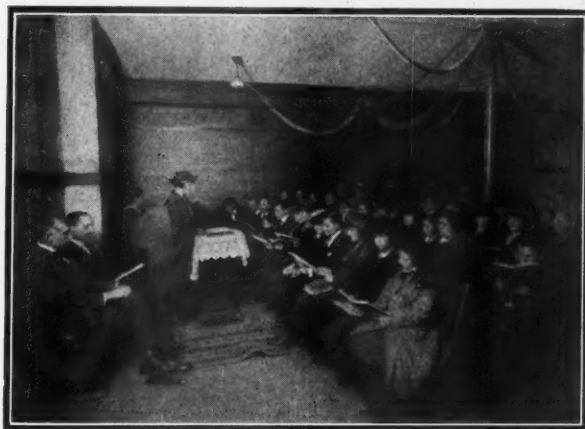
WORKING STAFF—PASTOR, KINDERGARTNERS, MISSIONARY AND NURSE

her own room, paid her own board, worked as very few people can, and contributed generously to the various activities of the church. In 1907 she became the house-mother and general all around teacher in our Italian Department connected with Colgate University, but in no wise limited her activities in the church. During her fourteen years of devoted service she received not one cent of compensation. Two years ago Miss Godden was compelled to leave us owing to a severe illness. But her influence is still with us. Our community is far better because of her fourteen years of life and work here. The best in the life of our center reflects her active, righteous

and loving spirit. The Mary E. Godden Kindergarten is a memorial to her devoted interest in the little children.

SOME OF THE ACTIVITIES

Clinic and Nurse. The aim of the center has been to provide one by one those activities which the people needed most. Shortly after the opening of our building, a finely equipped clinic, nurse and doctor were provided through the generosity of Mr. Frederick Wright of the Sixth Avenue Church. Hundreds of patients have received loving treatment through this feature of our work. One of our bright little Sunday school girls was



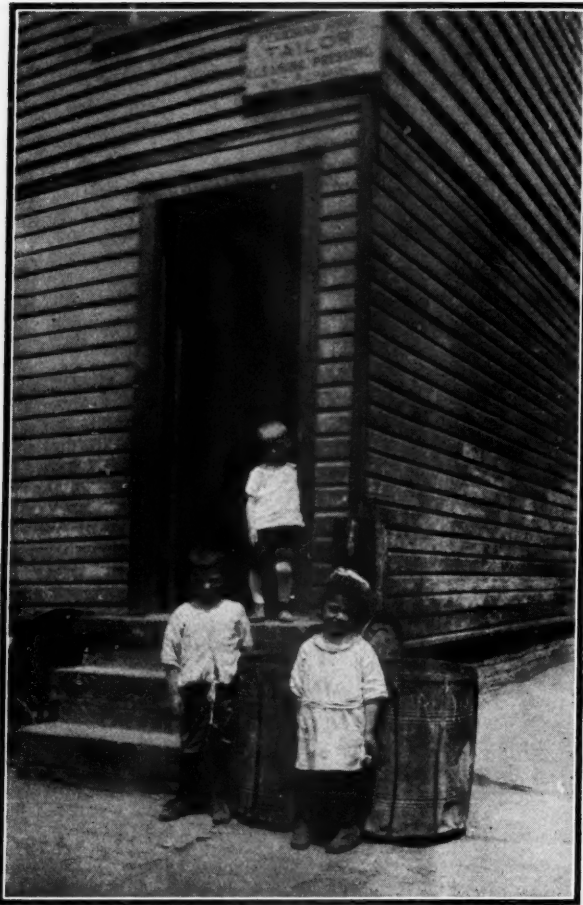
YOUNG PEOPLE'S MEETING, LED BY A MEMBER

ill, nigh unto death—all hope for her recovery was gone. Clouds and darkness hovered over that home. God used our doctor and nurse to bring back her health and strength into that little life.

Kindergarten. To those who have faith in God, the transformation of the world is ever possible through the child. Yes, the streets are teeming with sweet, though not always clean, little faces. But there are many pale faces among them. There are so many in the family the mother cannot give them the care or the food they need. Who can estimate the value of our kindergarten to this community? Aside from the instruction and the daily cup of fresh milk, provided by good friends, think of what it means to have these bright little tots associate five days of each week with loving and cultivated Christian personalities.

Shower Baths. How can people keep clean if in ninety per cent of the houses in this region no provision is made for bathing? No wonder the five showers in the basement of our parish house are more than crowded during the summer months! Throngs of boys anxiously wait for the doors to open. Throughout the year there is a regular schedule for the use of the baths, giving opportunity to men, women, boys and girls at different times to enjoy a refreshing weekly shower. Surely this is a service which our Master would have us render the people.

Community Night. When we first came to this section many people were diffident about coming within our doors. One of the ends we have attained, which is of primary importance, is the elimination of strong prejudices and bitter hostility to our work. But this is a task



WAITING FOR A FRIEND—A TYPICAL JACKSON STREET SCENE, AND THE WAY THE CHILDREN LOOK WHEN THEY FIRST COME TO THE KINDERGARTEN

by no means complete. Therefore the energetic young pastor, Rev. Vincent Coletta, has instituted a weekly "community night" when members and non-members gather in the basement to sing popular and patriotic songs, to be entertained and instructed by means of moving pictures. This is really an Americanization gathering, but we simply call the meeting community night.

A WEEK'S PROGRAM

Boys and Girls. What a racket! What's going on? It is Monday night and the boys are having their innings. Basket ball and gym, violin class and then shower bath. My, but it makes them feel good, and it helps to make them be good.

Tuesday night is not so noisy. The older girls are in evidence. One group gathers in the reception room crocheting, knitting, and making dresses under the direction of the missionary, Miss McCoy, while another group, the Girl Scouts, take possession of the gym, all ending the evening with a refreshing shower.

Yes, sir, that is fine singing. It is the regular Wednesday prayer meeting. The room is full of men and women all intent upon what the pastor is saying. They leave the building with souls refreshed, spiritually fortified to

meet the various and trying problems of their life in America.

Thursday is the night for everybody. Singing and moving pictures appeal to those who would not think of coming to a religious service.

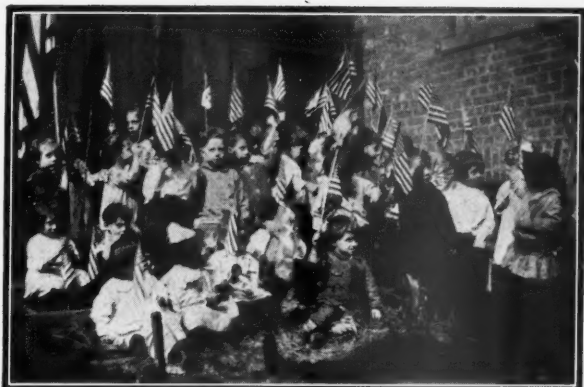
Friday is filled to overflowing. In the afternoon the Mothers' Meeting; at seven o'clock the teacher training class meets, and the boy scouts drill; eight o'clock, the meeting of the Baptist Young People's Union, and then home for rest and sleep. The pool rooms have no fascination for our young people.

Saturday is also filled with activities—classes in religious education—seventy-five enrolled, baths open for men and boys, special Bible study class.

But Sunday is the great day. We believe that all legitimate activities which minister to people are in a sense religious. But we are convinced that the crown of all these activities is the religious instruction which is imparted. The chief business of the Christian center is to lead men and women, boys and girls to Jesus Christ. Hence our public worship morning and evening, Sunday school and children's church and men's Bible class.



AND THIS IS THE HAPPINESS THEY FIND IN THE PLAYGROUND OF THE CHURCH AND SCHOOL



THE KINDERGARTEN CELEBRATING PEACE

CHARACTER TRANSFORMATION

Who are they and what are they?

That tall woman with the Madonna face is Mrs. V. She is the fruit of our tent campaign more than fifteen years ago. That slender young woman is her daughter. She has grown up in the church and is president of the B. Y. P. U., a teacher in the Sunday school and an efficient dressmaker. When she was married she made her own wedding gown and cut out those of her bridesmaids'. The training for this she received in the sewing school. The young man alongside of her is her husband. He also came to us when a little boy. Today he is the teacher of a



CLASS IN THE SUMMER VACATION BIBLE SCHOOL

very wonderful boy's class, and the leader of the Boy Scouts Troop.

That young fellow sitting on the end of the bench is Frank. He used to go with the "gang" and became a Socialist. Today his main ambition is to put by enough money to buy a little farm in order that the young and old of our church might have a place to go in the summer. He devotes every Monday night to teaching the violin to a group of little boys, whom he wishes to form into an orchestra.

The man with the gray hair sitting in front of him is di Benedetto. He was the enemy of priests and a fighter of all forms of religion. Through the persistency of his

friend, the Spirit of God touched his soul and he became a new creature. In giving his testimony before the church he said, "I knew there was truth like this somewhere, but I did not know where to find it."

You may notice a stout man just beyond. It took him a long time to see the light. But since Mr. M. made a public confession of faith in Christ, he lost all uncertainty as to the way in which he should go. He has become a deacon and the treasurer of the church, and so dear is the cause of Christ to him that he has already made his will, leaving all his possessions at death to build a church in his own native town.

That little girl sitting all alone is R. She came to our kindergarten when she was three years old. Her legs were so bowed that her feet constantly interfered and she frequently had falls, stumbling over her own feet. A consultation of nurse, kindergarten and mother resulted in an examination at the hospital and the securing of braces. Miss Truman through the cooperation of the mother persuaded R. to wear braces and for two years the tiny tot dragged those heavy things about. Today she is a girl of thirteen, free from deformity, and is making a



THE CHILDREN'S PLAY HOUR

record for herself in school. The prospects are that she will go to college some day.

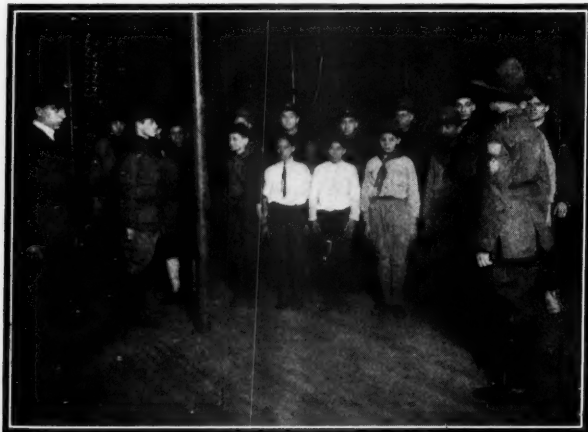
Allessandro, near the piano over there, was the terror of his home, profane and a hater of religion. He was finally won over to Christ. His changed life was so remarkable that his mother, a devout Roman Catholic, decided that she wanted to find out what it was in the Protestant Church that made such a change possible. For several months she would attend early mass at the Catholic Church and later in the day come to our services. Now father, mother, brother and sister are all members with us. "*Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.*"

OTHER FRUITS

No institution can live for itself and live long. Our center has sent out workers to other fields. Rev. Cesidio Simboli, a graduate of Colgate and Columbia Universities, and of the Union Theological Seminary, is completing his work for the Ph.D. degree, while devoting a part

of his time as an associate pastor at the Judson Memorial. Rocco Cerchiara, a graduate of Colgate, is now rendering valuable service among the foreign-speaking peoples of Pittsburgh, under the auspices of the Y. M. C. A. Both these men have received the Phi Beta Kappa key from Colgate, and both had to work very hard to earn their way through.

Frank Campiglia, a graduate of City College and New York University, is teaching in the public schools of Los Angeles, California. Thomas Bennardo will graduate from Brown University this coming June. Modesto



THE BOY SCOUTS AT ATTENTION

Sarno was sent to France after the armistice was signed and rendered valuable service as an interpreter. He will graduate from Colgate this coming June. He expects to take up some social and religious work. Thomas Delessio is making a fine record for himself at Colgate and will graduate in 1923. His aim is civil engineering. Angelina Cava, on having completed the high and normal schools, is teaching in one of the Brooklyn schools. Michael Cava spent two years at Colgate, and is soon to graduate as a doctor of medicine. Rev. Vito Cordo graduated from our Italian Department and is at present working with his own countrymen in Cleveland, Ohio. Prof. Umberto Pisani graduated from our Department in 1916, and is devoting himself to the teaching of music, playing the organ in a Hebrew synagogue and in an Italian church. Clementina Palmese has distinguished herself as a singer of sacred music and is advertised in California as the "Italian Nightingale."

THE WOMAN'S GUILD

The work of our center could never have been what it is without the devoted service of that fine group of Christian women who formed themselves into a Guild in 1910, to assist in the development of our work here. Among that large and representative group, special mention should be made of Mrs. Samuel McBride, Mrs. Frank Harvey Field, Mrs. G. E. Decker, Mrs. A. Fleming, Mrs. Howard Sumner and Mrs. David Howell, now the efficient president of the Woman's Auxiliary of the Baptist Church Extension Society. Other special friends of our work have been Mr. William R. Dorman and Mr. E.

Reed Burns, whose interest in the people of the community has been of long standing.

The work of the Marie Louise Dietz Memorial Christian Center is supported jointly by The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, the Brooklyn Baptist Church Extension Society, and the Woman's Auxiliary of the Extension Society.

THE SPIRIT OF THE CHURCH

"It can't be done," said a dozen voices. "The New World Movement has asked us to raise \$9,000. We might try to get \$5,000, but \$9,000 is out of the question." The pastor had faith and said, "Let us try it." A special meeting was called—the needs at home and abroad were presented and the appeal was made. The first night the sum pledged was \$7,000. The second night the sum reached the goal of \$9,000, and finally it mounted to \$11,000. This is very creditable for a small group of people that has not over fifty paying members. It shows



BASKETBALL IS A FAVORITE SPORT AND A LIVELY GAME IS PLAYED BY THE TEAMS. THIS IS A CRITICAL MOMENT IN THE PLAY. THE PASTOR IS UMPIRE

that the spirit of unselfish service which has ever animated the work here is bearing fruit.

And the end is not yet.

The church has assumed the responsibility of paying \$1,000 a year towards the pastor's salary, with the hope of increasing this each year till they get on a self-supporting basis. "Does it pay?" Is it money thrown away to put missionary funds into such a field as this?

The tenth anniversary of the dedication of the Memorial Building was observed by a week of meetings beginning February 28th. The services included "Colgate Night," a program by the girls' organizations; "Church Night," beginning with supper for 100; an Americanization program; and a special historical sermon. Visits from Brooklyn choirs, Italian pastors, and others were one of the features of the week.

The Chinese Renaissance

BY REV. W. B. NANCE, OF SOOCHOW, CHINA

This article by a Missionary of the Southern Methodist Foreign Mission Board, quoted from the *Richmond Christian Advocate*, gives an intelligent and admirable account of a Movement of great significance to China and the world. Our readers will recognize and appreciate its value. The new alphabet is worthy of study.



THE sense in which this word is used has been defined by one of the leaders of the movement thus: A deep dissatisfaction with things as they are as a necessary step for something better. This indicates, of course, that the first feature of the movement is rigidly critical. Everything, new and old, must be submitted to the acid test before young China will consent to accept it and build it into his new world. The leaders of this movement are for the most part what you call agnostics, but there are various types of agnostics, and fortunately for China, the most influential leaders are the type that George Romanes called "pure agnostics." That is to say, men who have laid aside all prepossessions and who are willing to consider anything whatsoever on its merits. These men recognize that the present condition of China from every point of view is unsatisfactory. They are men who know a great deal about America and other Western countries. They have an intense admiration for the efficiency of Western countries along various lines. Especially their admiration has been stirred by the idealism of America as it came out of the great war, and was voiced in the historic papers of President Wilson. They are, therefore, deeply concerned to find out the source of China's present weakness and failure that they may get rid of it, and to find out the source of America's strength that they may take advantage of it for the future of China. They are face to face, of course, with the fact that a Christian missionary enterprise has existed in China for a long time, and they are naturally familiar with the attitude of Chinese scholars in the past toward the Christian Church, which was a part of their general attitude toward everything foreign. Now, let us ask a few questions:

THE QUESTION OF ATTITUDE

1. *What is the attitude of the leaders of this movement toward Confucianism?* These men have bred into their very nature a spirit of reverence for the past. They will be found speaking of Confucianism, therefore, usually in terms of the highest respect. They call it sometimes "our sacred religion," but they do not hesitate to point out that for a strong, united and efficient China a forward-looking attitude is absolutely essential, and that this contradicts the very foundation of orthodox Confucianism. The foundation of orthodox Confucianism is that the golden age was in the distant past, and that the first of all virtues is filial piety. For any man, therefore, to suppose that he could improve upon the institution and ideas of his ancestors is to fail in filial piety. Young China's eyes are opened to what this means for any nation that must come into competition with the modern nations of the world. Consequently, while their training leads them to maintain a form of respect for their so-called "sacred

religion," they thoroughly realize that orthodox Confucianism is not a possible foundation for modern China.

2. *What is the attitude of these men toward the Christian Church?* In an article published in the July number of the *Chinese Recorder*, Mr. Shen Tu Sheo sets forth the attitude of himself and his associates in this movement, toward Christianity. He refers to the contempt with which the older Chinese scholars regard the Christian Church and seeks to set forth the reasons therefor. He says that while it may be true, and doubtless is, that there have been many church members who were unworthy; that the chief reason for the hostile or contemptuous attitude of the older scholars toward Christianity was their own ignorance and pride, and he bewails the fact that this attitude of the older scholars robbed China of great spiritual benefits which might have come to her from the presence of such a power as a Christian religion in China. He then goes on to state the attitude which he and his associates have toward Christianity. He feels that while the progress of science has made some of the doctrines which are emphasized by missionaries untenable, there is one thing which young China must gain from Christianity if China is to be made strong, united and efficient. He puts this in telling words. "We must by some means," he says, "infuse the spirit of generous love and self-sacrifice of Jesus into the very life blood of our people."

THE NEED OF UNIVERSAL EDUCATION

These men realize that if China is to be a real democracy, the masses of the people must be fitted for citizenship, which involves, of course, *universal education*. They are fully alive to the obstacle in the way of universal education presented by the Chinese classic language. A comparison will show what this means. When a schoolboy began to learn in the old days in China, he began to memorize "The Great Learning" and "The Constant Mean," not one word of which he could understand, and not one word of which was ever explained to him until he had memorized the book. This was just as if an American schoolboy, instead of beginning with the primer, should be set down with Cicero's disposition on "Friendship" or "Old Age" in Latin. This means, of course, that the book language of China up to the present time has been entirely or almost entirely different from the spoken language of the people. The situation is similar to that which existed in Europe at the time when Alfred the Great first began to translate books from Latin, the only book language then, into spoken English. The leaders of the Renaissance Movement are perfectly familiar with European history and have now definitely set themselves to be the Alfred the Greats of China. Past masters of the classic themselves, and, therefore, commanding the respect of all the reading people of China, men like Shen Tu Sheo and Hu Shih have definitely and finally bidden

farewell to classic Chinese. All their writing now is in the spoken language of the people, and within the last three years there have been established in China by the leaders of this movement 360 periodicals—dailies, weeklies, ten-day issues, monthlies and quarterlies—all published in the spoken language of the people.

The establishment of these periodicals and the wholehearted advocacy of this new movement by men of such acknowledged ability has given great impetus to the movement already started by the leaders of education in China for the reform of the whole educational system. A number of years ago in the primary schools the methods of teaching were changed. Illustrated primers and readers were adopted as a means of teaching Chinese in the primary schools, but not until recently was there much enthusiasm for the substitution of the spoken language for the classic. The attempt was still to teach the old classic language by a new method. Now, however, the Ministry of Education has given instruction that in all the primary schools, the national language, which means the spoken language, alone shall be taught. The classic language is only to be taken up in the middle school (which corresponds to our American high school), just as Latin in America is taken in the high school. Thus the government itself is definitely committed to this great reform of making the spoken language also the literary language of the country, and it can be only a question of time when the classic language in China will occupy the same position that Latin does in English-speaking countries.

THE NEW PHONETIC ALPHABET

The change from the classic to the spoken language was a vast step in advance, but so long as there was no means of writing Chinese except by the use of ideograms, much of which must be learned separately, there was still a mountain of difficulty in the way of universal education. Missionaries have recognized this obstacle of the written character ever since the beginning of Protestant missions in China, and in order to make it possible for adults, who had not learned to read in their childhood, to read the Scriptures, so-called Romanized systems of writing were worked out and Christian literature produced in them in various parts of China. They were two reasons why these systems did not appeal to the Chinese. One was that they were foreign. Roman letters were as strange to the Chinese as the Chinese ideograms would be to an American. The other was that only uneducated Chinese used these methods of writing. In recent years some missionaries of North China decided that if a simplified writing of the Chinese language was ever to be successful, it must be based upon the old Chinese writing. They, therefore, set to work to simplify a few Chinese ideograms and thus produced an alphabet with which to spell all the Chinese signs. This system they used for some years and proved its practicability, when the Renaissance Movement prepared an intelligent patriotic China for a sympathetic consideration of its merits. As a result the Ministry of Education a few years ago appointed a committee of Chinese scholars to work out a similar system. A number of missionaries were invited to sit on this committee, and together they produced an alphabet of thirty-nine letters with which it is possible to spell all the words of the Chinese language. The peculiar excellence of this system is that it is strictly phonetic. There is only one possible way to spell a word. There can never be any

doubt of the pronunciation of any word. Consequently, any intelligent person, whether he can read a Chinese character or not, if he can speak the Chinese language, can learn to write it with ease in a few weeks. What this means for the masses of uneducated adults who will be taught by Christian missionaries to read the Christian Scriptures may easily be imagined, not to mention what it means for the rising generation of children who will be delivered from the bondage of the classic language.

Naturally this movement has created great interest in all circles in China, and the leaders of the Christian forces, both missionaries and Chinese Christians, realize that this movement is full of dynamite. Now dynamite means danger, but it also means power. The problem, therefore, is how to handle this dynamite so that its destructive power shall be exercised only on that which must be removed, in order that that which cannot be shaken may take its place. A conference of Christian leaders was held in Peking last spring, to which were invited a number of leaders of this Renaissance Movement, and various questions were discussed in a spirit of brotherliness and mutual consideration in the hope of bringing to bear upon the Renaissance Movement the helpful influence of Christianity. It is recognized that a new apologetic for the new time in China is the first essential of the missionary propaganda. Best of all was the spirit of open-minded co-operation in a search for truth and for means of promoting the best interest of China. The future of these developments will be watched with the deepest interest by all lovers of China and the kingdom of God.

母 韻	母 介	母	聲
阿 丫-A	衣 一 -I(Y)-	弗 匚-F	各 𠂔-K
惡 己-Ê(O)	五 𠂔 -U(W)-	未 万-V	渴 𠂔-K'
也 世-EH	於 一	子 𠂔-TS	我 兀-NG
危 丩-EI	-Û(YU)-	此 𠂔-TS'	基 𠂔-CH(I)-
愛 𠂔-AI		私 𠂔-S(S)-	其 𠂔-CH'(I)-
嗽 么-AO		直 𠂔-CH	尼 𠂔-GN(I)-
歐 又-OU		尺 𠂔-CH'	得 𠂔-T
安 𠂔-AN		石 𠂔-SH	特 𠂔-T'
昂 尤-ANG		合 𠂔-H	納 𠂔-N
恩 𠂔-Ê(N)		希 𠂔-HS	撥 𠂔-P
哼 𠂔-Ê(NG)		略 𠂔-L-J	潑 𠂔-P'
兒 𠂔-ÊRH		日 𠂔-J	末 𠂔-M



COLPORTER MISSIONARY J. M. P. MARTIN WOULD LIKE TO SHOW YOU A FEW THINGS CONCERNING WESTERN COLORADO, HIS FIELD OF ACTIVITY

Taking the Message to Bear River

BY COE HAYNE

THE dean of the colporteur missionaries of Colorado is Rev. J. M. P. Martin, whose territory comprises eleven counties on the western slope of the Rockies. In former days he traveled from one community to another on his vast field by horse and wagon, but for several months past he has driven an automobile and is able to cover many times the territory. He has the veteran missionary's intimate knowledge of conditions industrially and morally in his part of the State and wants every Baptist who has the larger vision to feel as he does concerning the great country which he covers. It is his growing conviction that our opportunities as Baptists in many of the growing communities in his territory were never greater. And it may be added in this connection that every report made by our missionaries at the Colorado Baptist State Convention at Pueblo gave evidence of the same conviction respecting their several fields.

Not long ago Mr. Martin made an interesting trip by automobile from his headquarters at Grand Junction to points in Garfield, Rio Blanco, Moffat, and Routt counties. From Grand Junction, Mesa County, to Rifle, Garfield, was a ride of seventy miles. At Rifle, Mr. Martin was joined by Mr. John Hickman, a lay preacher and a man who has a high

standing in the business life of his community. His conversion years ago was one of the results of the colporteur missionary's work when Rifle was little more than a shipping point for stockmen. It is interesting to note in this connection that Rifle was the outfitting point for Theodore Roosevelt when he made one of his famous hunting trips into the big-game country of Colorado.

Leading into Rifle from the north there is a fine auto road which is almost completely shaded. It is the main artery from a great ranching and stock country to the railway line at Rifle. The best business of the county centers at Rifle. There is no Baptist church here nor at any other point in the county.

Forty-four miles north of Rifle on this fine highway lies Meeker, the seat of Rio Blanco County and the business center. In this county there is one little Baptist church which worships in a schoolhouse. The pastor, Rev. W. C. Lindsey, a man of good spirit, is leading a united people.

The next run was from Meeker to Craig, Moffatt County, fifty-five miles by way of Mount Streeter. At Mount Streeter, in the Axial Basin, Mr. Martin found that a new coal-mine had just been opened. It is predicted that this will be one of the most wonderful coal-mines in the world, considering the

quality, quantity, and accessibility of the coal. It is a pure semi-anthracite coal containing no slate and no dirt and but two per cent ash. The vein has a thickness of twenty-five feet drifting into the cliff almost horizontally. With a good roof and a good floor the mine will not require timbering. The property is being developed by Chicago capital and the operators say that they will have 3,000 men at work and an output of 10,000 tons daily.

In all probability two railroads, one across the Utah Basin from Salt Lake City, and the other a continuation of the Denver and Salt Lake Railroad from Steamboat Springs, eventually will tap the Axial Basin. There is no Baptist church in Moffatt County. Only as the colporter missionary, with his supply of Christian papers and books and his verbal presenta-

tion of a Saviour's love, passes through, do many of these remote communities receive the gospel message at all.

Following the Bear River from Craig eastward the missionary passed through Hayden, the center of a farming and stock-raising section, and then through a little coal-mining town called Mount Harris and on to Steamboat Springs, the metropolis of Routt County, a good business town with a promising future. There is no Baptist church in Routt County at the present time.

Our veteran missionary has an unshaken belief that the Western Slope is the coming "big country" of the West and hopes to see a Baptist church planted in every strategic point in the four big counties comprising the northern half of his territory.



What Came From the Work of Gobordhan Misra

BY EMILY E. BARNES, OF JELLASORE, INDIA

THIS is my first letter to MISSIONS, and I wish to tell you about our quarterly meeting which was held in Kusudiha. Balasore and Jellasore are thirty miles apart on the railway; and thirteen miles southwest from Jellasore there is a station called Basta. From there to Kusudiha village it is three miles across the railway line, and through the pretty sāl tree jungle, where black bears are sometimes seen. For those who use a bicycle it is a good path. Mr. Frost, Mr. Hartley, Mr. Clark, and Miss Coe cycled. I used a *dooley*—a light cot turned upside down with a bamboo pole attached to the legs and carried on the shoulders of Santal men.

Less than nine years ago the first converts were baptized there—nine people from two families. Their conversion was due, by God's blessing, to the work of a Brahmin convert, Gobordhan Misra, who was for a time a colporter, but not very successful, nor could he keep his book-sale accounts correctly; so he was dismissed from mission employ. However, he had his own way of working. He had no family, and as he had been a religious teacher as a Brahmin, and lived around among the people in different villages, he continued in the same way to teach, not the Hindu Shāstras, but the Bible. In time he knew there were true believers among the people, and when he saw us would tell us of them, and say "they are Christians, only they have not been baptized. They have not the courage yet, but they will hear."

Then there came a day when some whom he had taught went to Balasore to the missionaries and said, "We have learned all the old man can teach us. Will you send us a preacher?"

In April, 1911, Probhod Chundra Nayak, a young man, was sent, and on September 22 occurred the first nine baptisms from two villages, Betnasia and Kusudiha; and in time there were others in Coondopur, the other side of the railway, where about three months ago the earthly life of dear old Misra closed. We are glad he lived to see the church estab-

lished in Kusudiha. Some of the first members have died. There are now fifty-one members.

And here we gathered for our Balasore Quarterly Meeting, June 24-27, beginning with prayer daily, and Sunday night ending with praise and testimony. There were letters from the churches, business and spiritual sermons in between. There is a little church building which is also used for the day-school. It was very warm weather, and the services were held in a tent with sides all up, in the shade of the sāl trees. There were very few seats, so nearly all sat on the ground on the spread canvas, in true native way, which takes less room. All the delegates were entertained, and we all ate our two meals of rice and curry together, sitting on mats, from leaf plates (sāl tree leaves pinned together with little twigs). The "brothers" sat under a thatch made specially for the occasion, and the "sisters" with Miss Coe and myself near-by on the veranda of the preacher's house. Sunday, midday meal, was the largest number, when the Christians from the three villages came and remained for the day.

The Holy Spirit was certainly with us, and the meetings were "warm" from the beginning, as our good Pastor Natabar Singh and others had prayed. The Christians were encouraged. The keynote to me was a better type of Christian living, and how. Many Hindus came to hear; there were sermons specially for them. On Sunday there were two baptisms. In April there were three, and we expect more. Some brothers took their musical instruments, small native drums, cymbals, and a violin, and had a "Songkirtan," going around the village singing hymns and playing, as they did also, in some of the services. Our Indian people are very fond of this music.

As we returned home Monday we thanked our Father for blessings received, and realized again that we are all one in our Lord Jesus Christ.

Bengal-Orissa Mission.

The Astonishing Growth of Mormonism

BY REV. GEORGE L. WHITE

Joint Division Secretary of the Home Mission and Publication Societies



IF YOU hear the total membership of the Mormon church in a certain district stated, the figures are interesting, but they do not mean so much as they do when placed in comparison with others more familiar to us. For that reason I have taken the last United States Religious Census and have made the following tables which show the number of Mormons in the West as compared with the number of Baptist church members.

We have read much about the progressive Baptist missionary work in the State of Idaho, and we have been quite proud of it. The last census shows that we have 61 churches in that state, and 5,682 members. We are somewhat shocked when we learn that the Mormons have 235 churches in Idaho, with 73,065 members. It is truly surprising to learn that in that part of our Northern Baptist Convention which lies west of the Mississippi River, sixteen states, the census shows that the Mormons have 391,653 members, as compared with 284,640 Baptist church members, or 107,013 more than we have.

MORMON AND BAPTIST CHURCH MEMBERSHIP IN THOSE STATES OF THE NORTHERN BAPTIST CONVENTION WHICH ARE WEST OF THE MISSISSIPPI RIVER.

STATES	MORMONS		BAPTISTS	
	Churches	Members	Churches	Members
Arizona.....	47	12,624	44	2,927
California.....	31	5,482	279	42,639
Colorado.....	23	5,555	121	18,548
Idaho.....	235	73,065	61	5,682
Iowa.....	74	10,274	403	47,863
Kansas.....	25	2,601	533	60,756
Minnesota.....	8	849	239	28,624
Montana.....	15	2,099	44	4,073
Nebraska.....	22	2,251	216	20,994
Nevada.....	13	3,429	7	356
North Dakota.....	6	385	90	6,268
Oregon.....	15	3,469	229	15,666
South Dakota.....	102	8,852
Utah.....	463	258,282	14	1,305
Washington.....	12	1,787	185	18,246
Wyoming.....	29	9,501	35	1,841
Totals.....	1,018	391,653	2,606	284,640

Let us take another section. We will include the eleven Mountain and Pacific Coast States which lie west of the western boundaries of North Dakota, South Dakota, Nebraska, Kansas and Texas. In these states the census shows that there are 376,777 Mormons and 118,004 Baptists. Immediately some one says: "The Mormons have more members than the Baptists in that territory because there are so many Mormons in the state of Utah." We will therefore deduct from the totals just given the number of Mormons and the number of Baptists who are in Utah. We will take out Utah and consider simply the ten remaining Mountain and Pacific Coast States, and we find that in that territory there are still more Mormons than Baptists. The following table gives the exact figures:

MORMON AND BAPTIST CHURCH MEMBERSHIP IN THAT PART OF THE UNITED STATES WHICH IS WEST OF THE WESTERN BOUNDARIES OF NORTH DAKOTA, SOUTH DAKOTA, NEBRASKA, KANSAS AND TEXAS, BOTH WITH AND WITHOUT UTAH.

STATES	MORMONS	BAPTISTS
Montana.....	2,099	4,073
Wyoming.....	9,501	1,841
Colorado.....	5,555	18,548
New Mexico.....	1,484	6,721
Idaho.....	73,065	5,682
Nevada.....	3,429	356
Arizona.....	12,624	2,927
Utah.....	258,282	1,305
Washington.....	1,787	18,246
Oregon.....	3,469	15,666
California.....	5,482	42,639
Totals, including Utah.....	376,777	118,004
Deduct membership in Utah.....	258,282	1,305
Totals, without Utah.....	118,495	116,699

We are inclined to think of the Baptists in the West as comprising a large constituency, and that we are sending missionaries to work among the Mormons, who are comparatively few in number. The reverse is in fact true, even when we consider so large a territory as that of our Northern Baptist Convention in all of the states west of the Mississippi River. It should be said, however, that the Mormons count a larger percentage of their constituency in their membership than we Baptists do.

The above figures are not encouraging, but they should be known by our people so that still more earnest efforts may be made to evangelize the Mormons. We feel that though it cannot be said that large success has followed our efforts in the past, still much good has been done which cannot be shown statistically. The Mormon people have changed decidedly in regard to certain views, from what they taught even twenty-five years ago. Possibly the covering of a few of their most ugly doctrines and the presenting of a better front may in fact make that system of religious teaching more dangerous than before. It is not my intent to discuss such matters here, but simply to give facts relative to the growth of this peculiar sect.

The last religious census shows that during the ten years previous to the time it was taken, there were the following percentages of increase in the United States: Roman Catholics increased 10.6 per cent; the Northern Baptist Convention increased 17.1 per cent; the three large Baptist bodies, namely the Northern Baptist Convention, the Southern Baptist Convention, and the National Baptist Convention (colored), combined, increased 29 per cent. The Mormons, two bodies, increased 80 per cent.

We may well consider these figures seriously. Our needs are as follows:

1. Well-trained young men and women who will consecrate their lives to an intelligent, sympathetic mission-

ary work among the Mormon people just as missionaries commit their entire lives to a foreign field.

2. The organization of an aggressive, positive work which is definitely constructive and which will set forth clearly and attractively the great principles of our denomination.

3. A literature, especially adapted to the needs of these people, which does not abuse them but which seeks to give in terms which they can understand the saving truths which they most need.

4. A cooperative arrangement with other evangelical denominations whereby the whole Mormon question will be studied thoroughly and unselfishly from a real missionary point of view.

5. A united work that will reach every Mormon community constructively with the true Gospel message.



The Trumpet Call of God

WRITTEN FOR THE NEW WORLD MOVEMENT

Tune: "I hear ten thousand voices singing"—Missionary Hymnal

The trumpet call of God is sounding,
Through all the earth its message thrills,
From north and south it calls His soldiers,
From eastern sea to western hills.
"Look, where a thousand doors swing open,
The iron bars are broken through!
To conquests great beyond the telling
The Lord of hosts is calling you!"

Then arm you, soldiers, for the battle,
The shield of faith, the Spirit's sword,
The mighty breastplate of salvation,
Take, as you battle for the Lord.
Prompt at a moment to obey Him,
To yield Him treasures, talents, power,
Thus shall we be His valiant soldiers
And conquer in His triumph hour.

Lift up Thy conquering Cross before us,
Set in our hearts the blessed sign;
Our hope is not in might or power
But in the strength of Love Divine.
Lord God of Hosts, lead Thou Thy servants,
We trust Thy mighty arm alone,
So shall we win for Thee Thy kingdom
And hear "well done!" before Thy throne.

—MARY W. VASSAR.



A Faithful Guide Book

The Bible is a living, ever up-to-date guide book, a storehouse of all necessary wisdom. It is written in the history of men's lives, who fought exactly the battles I have to fight, who faced the same difficulties, temptations and doubts that I have to face.

I acknowledge that the Bible often seeks to rebuke me. I sometimes find it a hard master, bidding me do things that at the time I hate to do, go to places I certainly should not seek myself.—Extracts from Grenfel's *A Man's Helpers*.

Reasons for Reading the Bible?

ANSWERS TO ROLL CALL

1. Our souls need nourishment as truly as our bodies, and the Bible is the best food for our souls.
2. It occupies the mind with good thoughts. It fosters reverence and earnestness of spirit. It gives volume and depth and dignity to our lives.
3. It helps to restrain wrong impulses and to purify wrong desires, to clarify and strengthen the sense of duty and to awaken and intensify the purposes of righteousness.
4. It moulds the character by keeping before it the perfect example of Christ and by the influence of the truth. It reveals to us the will of God as to duty and work and the spirit and sphere of action of our lives.
5. The Bible has so entered into the best life and institutions of the nation, that ignorance of the Bible is unpatriotic. As Justice Brewer says, "He is the best patriot who loves the Bible best and teaches it to others."
6. The Bible gives us our knowledge of God and the revelation of Him in Christ—knowledge nowhere else found.
7. The Bible is the most interesting Book in the world. If any man thinks it is not, let him try to practise it and see.
8. If we want to do any Christian work with others and for others we must know the Bible. A knowledge of the Bible and love in our hearts constitute the best equipment for Christian work.
9. The example of Christ, who was a Student of the Bible He had.
10. The Bible is God's Word to us. Prayer is our word to Him. Prayerful Bible study, therefore, opens up real fellowship between us and God.



O Thou who hast brought down through the ages thy Word of Words, we thank thee for that fortune which brought us to a land where that is an open book. May it become day by day more open in its light and leading for these lives of ours that become so easily darkened and wayward. Amen.



What Do You Wear?

A missionary who was at home on furlough was invited to dinner at a great summer resort, where he saw and met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

"Dear Wife: I've had dinner at the great Hotel ——. The company was wonderful. I saw strange things to-day. Many women were present. There were some who wore, to my certain knowledge, *one church, forty cottage organs and twenty libraries*."

In his great longing for money to provide the Gospel for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's need.

What are you wearing?

Educational Evangelism—China's Supreme Challenge to the Christian Church

BY GEORGE A. HUNTLEY, M.D., SHANGHAI BAPTIST COLLEGE



VERY few nations have shown such profound respect for learning as the Chinese. The upper strata of her people are divided into four great classes—scholars, farmers, artisans and merchants—the scholar being considered highest in the social scale.

It has ever been the ambition of a family to produce at least one scholar, and the parents and other members have toiled with great self-sacrifice in order to give one of the boys an education.

Men who invented the written character were deified and Chinese writing is venerated. Small baskets and other receptacles are located in convenient places in cities and along country roads into which paper, upon which is found Chinese writing, may be deposited and the person who thus rescues the sacred character from being trampled under foot is believed to have accumulated considerable merit by the act.

AN UNENVIABLE DISTINCTION

In spite of this, China has the distinction of being one of the most illiterate nations on earth, as only one in ten of the men and three in a thousand of the women are able to read.

Under the old regime Chinese education was confined to their own books, which were memorized page by page and chapter by chapter. The highest test in the competitive examinations was a test of memory and the ability to write an essay upon a given subject taken from the classics. A man who passed this examination was in the line for an official appointment, though in all probability he possessed no administrative ability or executive talent. No science was taught excepting mathematics and astronomy, together with the art of healing, which was very far from scientific.

GROTESQUE GEOGRAPHY AND IGNORANCE

The geography taught was very crude and erroneous. I have seen maps of China, the Middle Kingdom, in which the Celestial Empire was represented as one great territory, around the extreme edges of which were marked as insignificant islands such places as America, England, France, Germany, Japan, etc. The pupils were also taught about a "No Ren Kwoh," or Woman's Kingdom, where the males of the species were virtually slaves. The proud ruler was a queen and all official positions were held by women.

I have frequently been asked by scholars if I have visited these various countries and have often been presented with ridiculous questions by degree men, such as: Have you a sun and moon in your country? Have you rivers? Do you live in houses? Do you grow wheat? and so forth.

Photography was a black art, an ingenious trick used by foreigners to rob the people of one of their three souls. The sensitive plates used in the camera were thought

to be made from children's eyes and foreigners are credited with kidnaping children for this purpose. This was the cause of the horrible Tientsin massacre in 1870.

ABORTIVE EDICTS AND A CLEAN SWEEP

An attempt was made by the Emperor Kwanghsu to change the old style of education by the issue of his famous reform edicts. This led to the *coup d'état* of 1898, the imprisonment of the Emperor, the decapitation of most of his advisers, and the supreme control of the government by the Empress Dowager, who continued her reactionary rule, culminating in the Boxer Rebellion of 1900.

After this great anti-foreign outburst, in which nearly 250 foreigners and about 10,000 Chinese Christians lost their lives, the Dowager Empress was carried along by a tide which she could not resist, and issued many edicts for educational reform. Western subjects were to be taught along with the old Chinese subjects, but it was like putting new wine into old bottles and was doomed to failure.

Toward the close of 1905 an edict was issued entirely abolishing the old style of education and consigning to the scrap-heap an educational system which had prevailed for more than twelve hundred years. Temples were emptied of their idols and converted into schools. The old examination halls fell rapidly into decay and on the sites of some have been erected modern colleges and schools, while the old style teacher has difficulty in getting a position excepting in remote country districts.

The Revolution of 1911 gave great impetus to reform in the educational program for China and brought in a very complete system of Government Administration and the establishment of schools for both sexes, from kindergarten, through primary grades, high school and college, together with professional and technical schools.

AN OBSOLETE SCHOOL AND A MODERN

It is interesting to recall the old style school and compare it with the new. The room was dark and poorly ventilated, with mud floors, no ceiling, dirty and bare walls innocent of any embellishment in the way of charts, maps or pictures. The furniture was of the crudest, consisting of a rough table and stool which the pupil furnished for his own use. The boys studied aloud, shouting at the top of their voices a sentence in the classics which they were attempting to memorize. The teacher, probably sallow and somnolent through opium, sat before a table at the head of the room, showing but little concern until a pupil walked forward to "back the book" or repeat his lesson with his back to the teacher. School continued from daylight till nightfall with a couple of brief recesses for meals—no Sunday rest, no calisthenics, no music—the same monotonous memorizing of the Chinese Classics broken only by efforts to write the cumbersome Chinese ideographs, which the pupil does by

tracing with a fine brush a specimen page prepared by the teacher.

A modern primary school is airy and cheerful and furnished with maps, charts and blackboard. Possibly you will find at the end of the room a shelf for tooth brushes and cups, each tagged with the pupil's name and furnishing equipment for the "tooth brush drill" which is a regular morning exercise. The school periods are short and full of change including singing, quiet study (in contrast to the roar of the old style school), nature talks, manual training and physical drill together with the usual Western subjects.

WHAT CONFUCIUS TAUGHT ABOUT GIRLS

The introduction of modern education into China has opened up a new world for girls and women. Confucius taught that it would be wrong to teach a girl to read and write, as that would unfit her for her principal avocation in life, which was to marry and bear children. Until recently it was commonly believed that girls were incapable of study and any attempt to educate them was considered useless.

The late Dr. W. A. P. Martin, who spent sixty-six years as a missionary to China, said: "Woman ignorant has made China Buddhist, will not woman educated make China Christian?" I fully believe the former half of that sentence, as would anyone who has visited the various temples in China dedicated to Kwangyin—the goddess of mercy—and watched the steady stream of women prostrating themselves before that image. The latter half of that sentence is also likely of fulfilment—providing of course that the education is of the right sort—"woman educated will make China Christian."

Mr. Lloyd George said that it was impossible to build an A-1 nation out of A-3 material, and we must look for the best material for the new China, not in homes whose mothers are superstitious and ignorant, but in homes where those who have most to do in developing the character of the children are enlightened and Christian.

Anyone who has been privileged to visit our Baptist School for girls at Ningpo or Kinkwa, or our Union Girls' High School in Hangchow, or similar schools in South or West China, would rejoice in the share Baptists are taking in educating, enlightening and Christianizing the future motherhood of China. The Mother-craft School at Huchow is doing a great work along practical and spiritual lines, and Baptists should be proud of their share in Ginling College, where about seventy young women are taking college work. It is a matter of great interest, too, that the Shanghai Baptist College hopes to make that work co-educational beginning the fall of 1921.

WHY UNDERTAKE EDUCATIONAL WORK?

There is a threefold reason for greatly extending our educational work in China at this time.

1. It is Christian for the strong to help the weak and we ought to assist China in this her hour of great need. There are in that land probably 65,000,000 of children of school age and less than 5,000,000 of these are in school. It is not possible for China to meet this situation in the near future.

2. China needs more than mere Western education, she needs an education that has bound up in its warp and woof the religion of Jesus Christ. Huxley said that

the Bible was "The unrivalled instrument for moral culture in possession of the human race;" and President Yuan Shi Kai boldly announced: "I am not a Christian, I am a Confucianist, but unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the Republic." But you cannot have the *Ethics* of Christianity without the *Christ* of Christianity, and He is revealed in the lives of saved men and women rather than in a system of ethics.



GEORGE A. HUNTLEY, M.D.

Member of the Faculty of Shanghai College

In the making of a nation three things are essential, namely, Freedom, Education and the Christian Religion. Lacking any one of these, no nation can be truly great. America is great and strong because of this triple foundation. We have rejoiced with China in her newly found freedom through the abolition of the Manchu Régime. Shall we not now help her to be truly great by passing on our greatest of all blessings—Christian Education.

3. Because of the strategic advantage gained in training Christian teachers for Chinese schools. If China were to introduce compulsory education tomorrow she would need at once at least 1,500,000 new teachers and it is going to make a world of difference whether those teachers are trained under Christian or non-Christian influence. In Mission Schools the student body is preponderantly Christian, and in many of them it is very unusual to have a graduate who is not an avowed follower of Jesus Christ.

A SUPREME CHALLENGE

The overwhelming demand for Chinese teachers presents one of the greatest challenges with which the

Christian Church has been confronted, and offers an opportunity of unparalleled strategic advantage to Mission Boards, which are entrusted with carrying the Gospel message to the four hundred millions of China. Think of the influence of a Christian teacher in a Government school where the principles of Jesus are untaught as they are probably unknown!

Mrs. Gamewell in her book, *New Life Currents in China*, speaks of a young Chinese woman who had just arrived in Shanghai from England where she had received the distinction of being the first woman from the Far East to receive a degree from the University of London. She refused several flattering offers to stay in Shanghai and said, "No, I must go into the far interior where they need Christian teachers more."

A Christian young woman was appointed to a school where there were 60 pupils of whom only 5 were Christian. In a short time under her efficient supervision the school was increased to 150 pupils of whom 70 were Christian.

In a Government Normal School a teacher willingly gave the few minutes allowed for recess each day to Bible study, inviting to her private room any pupils who cared to go. As a result several decided to become Christians and one of these later became the head of a Government Normal School, where in a brief space of time she was instrumental in leading to Christ more than one-third of the whole student body.

A GREAT EVANGELIZING AGENCY

The most attractive thing in this branch of the work is of course the Evangelistic Opportunity. In the Shanghai Baptist College last year 43 young men were "buried with Christ in baptism." To appreciate this fully we need to remember that it is unpopular to be a Christian out there, and several of the students received urgent messages from their parents forbidding them to take the step. Thus to incur the parents' displeasure oftentimes means disowning and disinheritance, but I have never yet known a boy to turn back.

READY FOR SACRIFICE

In Canton, a student sent word to his father stating that he was a Christian and that he was to be baptized the following Sunday. A peremptory telegram was sent by the irate father calling the boy home immediately and upon arrival the boy was thus addressed by his parent:

"What do you mean, boy, by disgracing your family in this way? Such an act is enough to cause our ancestors to turn over in anger in their graves and bring disaster upon the whole family. You shall not take up with this 'foreign devil religion.' I will kill you first, for I would rather see you rot in your grave. Return to school and come and see me again on Saturday in a repentant spirit."

As no opportunity was afforded for discussion, the lad went back to school as commanded. On Saturday he obediently returned home, calm, confident and joyful in his newly found Saviour.

"Well, lad, have you given up this nonsense of being a Christian?" said the father, as he opened the door. "No, father," said the boy, "I am going to be baptized tomorrow."

The father had ready a large box which was carried by a couple of coolies to a river about half a mile away. Over this river was a narrow bridge, consisting of two planks,

with no railing on either side. The box stood about the center of the bridge and the boy was placed within it. The father then drew near and said, "Now, lad, I give you a last chance. Give up this 'foreign-devil religion.' Return to the faith of your fathers. If you do this you will be spared, otherwise"—pointing to the dark waters below—"you will die." The boy replied, "Father, you may kill this body, but you cannot kill my soul—that belongs to Jesus. He will take care of that."

The box was covered and there was a pause. The father's knees then began to shake and with a tremulous voice he said to the coolies: "Take the cover off that box." Then he stepped forward, stretched out his hand toward the boy and said: "Come out of it, my son. Tell me what has happened to you. Previously when I have commanded you anything you have feared to disobey, and now you are fearless even in the midst of death. Tell me what has wrought this great change in you." The lad replied simply, "Nothing, father, except that I belong to Jesus. I am willing to obey you in anything else, but in this, you would not require it of me if you only understood."

The father told the lad to go home with him so that they might talk about it together. The boy was baptized the next day, and within a few months the father and mother and several members of the family also joined the church.

GOSPEL IN VICEROY'S YAMEN

Among the workers who assisted in the meetings held by Dr. Eddy in Foochow, was a young woman who was a daughter of a sub-viceroy of Nanking and the granddaughter of a viceroy of Canton. She was brought up in the lap of luxury with half a dozen slave girls of her own. After taking a normal course in a Government institution she went to a Christian College to improve her knowledge of English. She hated Bible and Chapel periods and whenever possible contrived to smuggle in a Chinese novel. She was a very worldly girl and not only hated Christianity but also hoped some day to launch a literary propaganda against it. But in that Christian school she became convicted of sin and trusted in Jesus as her Saviour. Then she immediately set to work among her own people, whom she led to Christ one by one. Her mother, bitterly anti-Christian, had been an opium smoker for thirty years, but she, together with eleven other members of the family, was converted. This young woman is now daily witnessing with great power for the Lord.

Many students trained in the Shanghai Baptist College are today filling positions as teachers in Government and Mission schools, others are in offices and warehouses, in their separate spheres exerting a quiet influence, through example and precept, for the furtherance of the Kingdom of Jesus Christ, while many others are successful pastors in city and rural churches.

Years ago Japan offered to us what China offers today—a large influence in the sphere of education. The strategic advantage was allowed to pass. Now God Almighty, in His Divine Providence, sends to the Christian Church the challenge from China. Sixty millions of children of school age without teachers! Eighty per cent of the young people taking college work in China must take it through missionary institutions, for there is no other provision.

Many millions of dollars could be wisely spent on our Baptist schools in China and insure a large interest in spiritual result and an influence for good altogether beyond calculation. But this opportunity, too, will soon pass. What is to be done should be done quickly.

The latest enrollment in the Shanghai College is 402. There are more college men training for the Christian ministry in this College than in any similar institution

in China, but the work is suffering, indeed, is severely handicapped for want of Library, Chapel and Teachers' Residences. A new building is also needed at once for the coeducational department to be started next Fall, and a quarter of a million dollars for equipment.

"Lord, what wilt thou have me to do?"

"Whatsoever he saith unto you, do it."



To Picturesque Cayaguas by Ford and Another Ford

How Missionary Ford Spent a Day Fording It With a Four-wheeled Ford Forms the Subject of a Little Sketch from Porto Rico



AT 1 P. M. on Sunday the missionary requisitioned the four-wheeled member of the Ford family and departed for San Lorenzo, which was reached without mishap after fording one large and two small streams. On less fortunate occasions he has had the experience of having the carburator submerged in this large stream, but this being a comparatively dry time, no resort was had to the ox-team. Arriving at the destined town he found awaiting him the pastor of the church and forty-five other persons, members of the church and Sunday school. Together we set out on foot for a country preaching station nearly four miles distant. In spite of the broiling tropical sun at 2 P. M. in mid-July, the trip was an enjoyable one. Everybody was in good spirits; hymns were sung and one man passed around chewing gum and candy as we trudged along. Arriving at a river about 200 feet wide but not over two feet deep at that point (it is much deeper in rainy times), it was suspected that some would have welcomed a Moses to divide the waters, but other means were at hand, and the women were carried across on four borrowed horses which made repeated trips, while the men and boys, by a circuitous route down stream, picked our way on stones to within sixty feet of the opposite bank, whither we were carried on the back of a sturdy countryman.

We reached our destination in good time. Cayaguas it is called, doubtless a corruption of the Spanish for water-fall, and a most enchanting spot we found it to be. A turbulent stream plunges and roars over, under and around huge boulders, at one point dropping in a beautiful cascade. The highest point in the vicinity is a bald limestone peak with perpendicular walls on three sides and an approach on the fourth. This is a new preaching station recently opened by the energetic pastor and it was the writer's first visit. A small building has been rented, the church in town paying \$3 a month for it.

We held an inspiring service, at least to the missionary it was inspiring. He was asked to speak first, and gave a short message on "The Holy Name," there being special

need of such a message in the Latin countries, where taking the name of God and of His Son in vain is a common fault among all classes old and young. They have never been taught to think of it as wrong, and it is hard even for our church people to get away from the habit. Then followed brief but sincere and effective talks by two lay brethren of the town church, the pastor closing with a strong evangelistic plea on the text, "The Master is here and calleth for thee." Good attention was given by all, including the large number who stood outside the door, many of whom had never before heard a gospel sermon. The writer sang a new hymn recently translated from English and then taught it to the people who love to sing.

At the close of the service the pastor whispered that the people had prepared a roast pig for the visitors from town, but they had not anticipated such a large number, and what was it among so many. Fortunately two roosters were found, and the well-known dish of rice with chicken supplied the deficiency. There were too many children, to say nothing of hungry dogs, standing about to make possible the saving of any basketfuls.

We then started back to town, arriving at dusk. The missionary preached on "Christian Liberty" and administered the Lord's Supper in the town church and reached home at 10 P. M. This church at San Lorenzo is a wonderful testimony to the power of God expressed in earnest and consecrated pastoral work. We have an excellent modern chapel here, but up to two years ago the material equipment far exceeded the spiritual. But the temporary pastorate of Rev. Jenaro Marchán, with the faithful help of Lola Llabrés, a young woman missionary, and the present pastorate of Pablo Sastre Robles, have transformed things beyond all recognition. Two years ago an attendance of 25 at Sunday school was startling, there had not been a baptism in years, and 50 cents a month was the amount contributed toward pastor's salary. Last month the average attendance at Sunday school was 130, the offerings amounted to \$44.70, and there are 15 candidates for baptism.

Up From Socialism, or The Power of a Magic Word

BY J. FOSTER WILCOX



DOWN in the Province of Catanzaro, Calabria, Italy, is the small but picturesque village of Amato. In this obscure hamlet a few years ago a small boy overheard a conversation about a wonderland, far, far away, called America. It was painted by his animated countrymen as a land of beauty and blessing, liberty and opportunity. The lad listened with deep interest to the story of America's greatness and wealth, and quickly decided that he, like many of his people, would go to America and secure wealth and, if possible, eminence.

His mother, a woman of culture, encouraged the boy and together they talked about America and its history and people. The necessary passage money was saved and one beautiful July day he said farewell to kindred and friends and left the little town of his nativity and started for Naples to take ship. As he sailed down the Bay of Naples, this fifteen-year-old boy remembered that another Italian, Columbus by name, sailed over the waters in the same bay years before and discovered America. He says that he pictured the reception which he thought he would receive on landing at New York, like that accorded the later Pilgrims, and as he looked upon the Statue of Liberty in New York bay, the majestic lady seemed to say: "Welcome, stranger, the doors of America are open to you." Words cannot express the joy which filled the boy's heart when at last he was privileged to stand on the soil of America—the land of his dreams.

HEARTSICK AND IN A DREARY LAND

As an Adirondack lake, beautiful, calm and placid is often whipped into fury and becomes tempestuous almost in a moment, so the great city changed in an hour in the experience of the lad, for soon he found himself in the segregated Italian district amid murmurings and confusion. No lips of love kissed him. He longed for the sympathy and friendship he had enjoyed in the homeland. The saloons, picture shows, dance halls and gambling rooms were open to him, but they failed to satisfy his longings and contributed nothing to his coveted success. No American spoke a kind word to him, and when he sought work he was often rudely called a "Dago" and a "Wop." He soon grew heartsick and homesick and prayed for the opportunity to earn money with which he might purchase his passage home.

THE POWER OF A MAGIC WORD

One evening as he was walking through a street on the East Side, downcast and discouraged, he saw a large company of men gathered about a man who was standing on a box and speaking with great earnestness. The lad stood on the outskirts of the crowd and listened. The speaker was picturing the dark side of life, the ever growing poverty of the poor and the increasing riches of the rich; the failure of the government, the hypocrisy of the church and the failure of society in general. All of this impressed the discouraged lad, but one word, used frequently by the speaker, had magic in it. "Fratello"—

Brother! "Truly this man must be kind and good for he is brotherly." Thus reasoned the boy, and when the meeting closed he followed the company to a hall and soon became not only a disciple, but also an apostle of socialism and unrest. For three years he studied their doctrines and sincerely believed them. He declares that he was won to radicalism by the word "Brother."

UP FROM SOCIALISM—AGAIN THE MAGIC WORD

It was Easter Sunday. Our young man stood in the main street of a New England city. The church bells were calling the people to worship. But the bells meant nothing to him. He did not believe in churches. They were for the rich and had nothing to offer to the poor. One of his countrymen approached him and greeted him in his native tongue: "Buono giorno, Fratello." Again "Brother!" The salutation was followed by an invitation to attend the morning service at the Baptist church. Our friend promptly declined. But the church bells seemed to supplement the spoken invitation and at last because of the Christian's brotherly importunity he consented to go. He had never heard of a Protestant church until that morning, and possibly the element of curiosity entered into his decision. When they reached the church, a prominent business man stood at the door and extended a fraternal hand of welcome. Again the magic word! He was welcomed to the sanctuary as a "Brother." A warm-hearted, sunshiny usher showed him to a seat. A sisterly woman handed him a hymn book. The music was inspiring and the fragrance of the Easter lilies filled the room. At the close of the sermon, the pastor greeted the stranger with the magic word, and invited the young man to his home, revealed an interest in him, and explained the character of church life and its great objective. The boy had searched for three years to find the America of his dreams and at last had found it.

He found in the church a spirit of helpfulness. All seemed ready to assist him and he found his place in the brotherhood of the church. One night he declared his purpose to become a follower of the Elder Brother and he was received into the membership of the church. A short time ago, the Baptist women of the New England States held a meeting in North Adams, Mass. Among the speakers was Raphael Cienflone. With rare eloquence and power he moved the audience as he told of his interest in the extension of the Kingdom of his Master. He has the elements of leadership and is making a fine contribution to the life of his church. Speaking of his early experiences in America he recently said to the writer: "In these days of unrest, the American people are trying to find a cure for socialism and anarchism. Socialism is the reaction of the human soul which has been bound to superstition and ignorance. It is not a faith upon which we may rely, but a disease. It springs up in our large cities where great masses are segregated. It cannot be cured by deportation but must be eradicated by teaching true Christianity." Raphael believes that the brotherhood of man depends upon the manhood of the brother, and his life has been filled with happiness and service since by the power of the magic word he was led to accept the Christ.

"The Near Side of the Mexican Question"

OUR SPECIAL MISSIONARY BOOK REVIEW FOR APRIL

BY THE EDITOR



THE value of cooperation in home mission work, as represented by the Home Missions Council and its close ally, the Council of Women for Home Missions, is shown by the movement in the interest of the Mexican and other Spanish-speaking people who have become residents of the United States. There is an interdenominational organization specially engaged in the Southwest and Far West in looking after this growing work, in which true Christian comity has replaced the oldtime sporadic efforts that paid no regard to mutual interests. One outcome of the surveys undertaken as a most valuable feature of the Interchurch Movement is the study of the Mexican Question on both sides the border. This has been taken up by the home mission boards, and will prove the basis for new plans of Christianization of these millions of Mexican-Americans whose presence imposes direct responsibilities upon our churches.

A survey bi-product of interest is the volume entitled *The Near Side of the Mexican Question*, by Jay S. Stowell, who was connected with the Interchurch Survey. Here we have a sympathetic discussion of a subject concerning which reliable and unbiased information is greatly needed. In the ordinary newspaper treatment there is a mixture of politics, commercial interests and sensation mongering that leaves the reader in doubt what to believe. There are valuable exceptions, such as the series of articles in the *New York Times* on "Mexico Under the New Regime," by Frank Bohn, but these only prove the rule. Mr. Stowell, we are sure, has no interest in Mexican oil or mines, does not wish to stir up strife looking toward either war or intervention, but on the contrary desires to make the true conditions and needs known, as seen from the Christian point of view, in order that the missionary agencies may labor more intelligently, and our people apprehend the present situation. With commendable directness and brevity he has brought us to see that "the Mexicans are our neighbors, not merely the people next door," a distinction with a difference. There are only six chapters, on The "Border," The Mexican at Work in the United States, Spanish-Americans in New Mexico, Religion, Education, and A Forward Look. We commend a careful reading of the entire book to Senator Fall of New Mexico, who is credited with having much influence with President-elect Harding, and is known to hold extreme views on intervention and pessimistic ones in regard to Mexicans in general.

Mr. Stowell is an engaging writer. He knows how to put facts and even figures in enjoyable fashion. In half a dozen pages he gives a bird's-eye view of Mexico's essential past and brings the reader to the present situation, in which he finds a surprising amount of optimism along the Border in regard to the future. He was on the Border during the whole of the latest revolution which closed the Carranza rule, and found among the leaders a disposition to welcome the movement as a step toward the establishment of a stable and dependable government

—the thing most sorely needed. President Obregon's ideals and policies, he says, include an honest government, amnesty for political offenders, punishment of criminals, payment of the national debt, reduction of the army, encouragement of agriculture and business, protection of foreign investments in Mexico, friendship with the United States and other neighbors, and development of industry. We must agree with the author that "surely those are encouraging sentiments, and we shall get farther along the path which leads to properly adjusted relationships with Mexico if, for the present, we accept them at their face value than if we adopt an attitude of suspicion." These are true words: "So far as the United States is concerned the Mexican problem is inescapable. It is to our direct advantage to see Mexico prosper in every way. Our relations with her must be placed upon the sure foundations of morality, integrity, and Christian neighborliness."

Mr. Stowell estimates the number of Mexicans and Spanish-Americans in this country at 1,500,000. Texas has the largest group, with about 450,000. New Mexico has at least 60 per cent of Spanish-Americans, or 220,000. Arizona is said to have more than 100,000, and California 250,000. Then there are thousands in Colorado, Nevada, Idaho, Kansas, Oklahoma, Indiana, Illinois, Pennsylvania, Michigan, New York and New England. During the war admission was granted to needed laborers under special permit and this custom has been continued, deportation always being possible in case of trouble. Owing to this admission vast areas of irrigated land which would otherwise have remained untill, have been producing bountiful crops. On the railroads the Mexicans have made a large place for themselves. In March MISSIONS the fine sketch by Mrs. Isley was concerned with these workers. The general testimony is that the Mexicans as a class are good workers. A prominent florist of California says they are proving finer florists than the Japanese and Belgians. They are gardeners, fruit growers, sugar-beet cultivators, skilled and unskilled workers in many lines. Yet they have had to struggle against wooden shacks for homes, the worst sort of housing conditions, and an environment that makes for disease, indecency, recklessness, immorality and crime. Ponder this statement as to the Mexican quarter of Los Angeles: "Of the habitations studied 28 per cent had no sinks, 32 per cent no lavatories in the houses, and 79 per cent no baths. Only 5 per cent were classed by the Housing Commission as good; more than half rated as poor or very bad. In spite of unsatisfactory conditions, rents have been rapidly advanced until the housing problem has become a serious one for the Mexican in more aspects than one." And this is said to be fairly typical. Food is as unsatisfactory as housing conditions, often due to poverty, more often to ignorance of the simplest facts of an adequate diet. We cannot follow the author into the matter of wages, agitator propagandists, personal characteristics, etc. He shows clearly that a radically different treatment is required, and that our Protestant

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forces have a large mission to perform to see that conditions are changed, and that these Mexicans are saved from the demagog and radical and given opportunity to live decently and prosperously in the country which they are enriching by their toil.

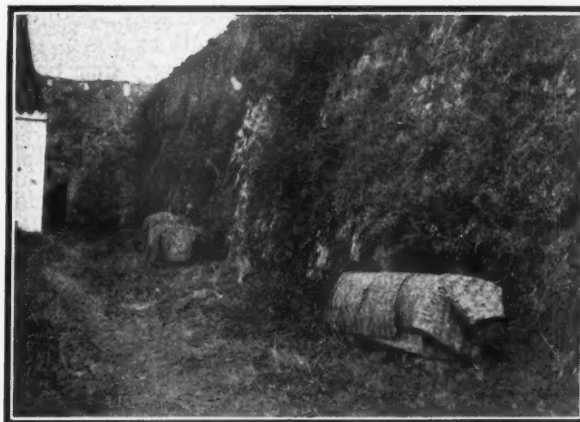
The chapter on New Mexico will be an eye-opener to the general reader. It should be read through and we shall not analyse it. The chapter on Religion will not be new to those who have studied any of the Spanish-American countries, and are therefore familiar with what Roman Catholicism has wrought and signified there. It is a sad story, and has some serious lessons for our own people, who are strangely indifferent to the political encroachments here of an ecclesiasticism that adapts itself to different countries but is at heart the same, and inherently hostile to democracy and human freedom. When a voice is raised, not against religion but against ecclesiasticism in politics and legislature, the cry of bigotry is the response. It will be well to read what Romish power has done in Mexico, and how the present regime in Mexico intends to give religious liberty, but is determined that the "blighting hand of Catholic ecclesiasticism shall never again dominate the government." Mr. Stowell believes the Mexicans in the United States are particularly responsive to any sincere, sympathetic and kindly religious approach. "The question is fully as much one of Americanization and of social morality as it is a religious question," is his conclusion. "The fact is that the Spanish-Roman-Catholic domination of our Southwest has left our unfortunate Spanish-speaking citizens there with a heritage, some of which dates back almost unchanged to the Middle Ages, and which at its best is un-American and unfitted both in principle and practice to the needs of the Twentieth Century in which we live."

The work undertaken by the Protestant churches in some 300 communities in our border states is succinctly stated, and the facts are especially valuable as showing the imperative need of more. The author at the same time frankly points out the great work which the Catholic Church could do if it would revolutionize itself to the degree necessary to lift its adherents out of superstition into truth. The story of education is somewhat relieved by the work of the public and mission schools, the mission schools in the border states representing a property investment of over a million dollars, teaching staff of 157, and annual budget of \$150,000, with enlargement under way. There were 3,210 pupils in 1920 in these Protestant mission schools, and they are exceedingly popular, filled to overflowing despite the tuition charges; this because the standards are higher and the opportunity is given to learn English. The educational work is full of promise, results depending only upon resources.

As to the future, the author predicts a permanent situation so far as the Mexicans in the United States are concerned. Thousands of them have no desire to become citizens here, and it is for us to determine whether we shall eject them bodily from the country or be decent to them while they remain, making them the better for having been among us. The Border must be a place of two languages, and the more Americans who understand Spanish and the more Mexicans who understand English the better will it be for all concerned. On the other hand, the author believes vigorous measures should be taken to require English instruction for children of Spanish-

American citizens, and to make it unnecessary for any community in the United States, made up of native-born American citizens, to be dependent upon a foreign language for the transaction of its affairs or the carrying on of its social life. A sound conclusion. Something must be done also to guard the ignorant and impressionable people against the I. W. W. and radical socialistic propaganda, some of which is of the vilest character and working untold harm. There is a real danger here, and realization of it which shall lead to counteraction by the Protestant forces is the only hope. The closing pages on the human elements involved and the final solution of the problem are full of thought and truth. We hope we have accomplished the present purpose—so to indicate the quality and value of this book as to lead to its purchase and reading in entirety. Surely our Home Mission forces will be as wise as the Mormons, who have projected a \$600,000 Mormon Temple in the Salt River Valley of Arizona, which they propose to make their center to Mormonize the Mexicans in the Southwest. These are the closing words: "Possibly nowhere else has America an opportunity, at the moment, to do a finer, more constructive and more rewarding bit of national prophylaxis than here. *A word to the wise is sufficient.*"

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BODIES OUTSIDE CITY WALL, HUCHOW, CHINA

Easter Joy

BY NELLIE G. PRESCOTT

An old stone wall, broken and grey with the centuries of time! Overgrown with tangled shrub and vine! It surrounds a Chinese city teeming with people. Outside this wall—alone, waiting, rests the body of the father or mother, the son or daughter, bound up carelessly in straw matting. In wind, in cold and burning heat, it stays there neglected, often forgotten. Sometimes there is no money for the burial, often the day is not propitious, perhaps the family does not care.

There is no commitment, with prayer, of the body to the grave and of the soul to its Heavenly Father. There is no hope of a glad Resurrection Morning.

Such is death without Easter Joy.

The New World Movement teaches that

"Death is swallowed up in Victory.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"



THE EDITOR'S POINT OF VIEW



Something the World Cannot Do Without

"The nerve of missionary endeavor," says Mr. J. H. Oldham, "is the conviction that in the Christian revelation there is something distinctive and vital which the world cannot do without." That is profoundly true. The ablest minds in China and Japan have recognized it, as they have studied the lives of the Christian missionaries and seen the results of Christian faith in Chinese and Japanese lives. Leaders of non-Christian faiths in India have seen it in transformed villages and communities and tribes, and have sought to discover the secret that makes the wide difference between Buddhism, Mohammedanism and Confucianism on the one side, and Christianity on the other.

This something distinctive and vital which the world cannot do without needs to be recognized anew and compellingly by the so-called Christian nations. The whole world needs the distinctive and vital Gospel message today. America is no more exempt than Europe, Europe than Asia or Africa. The truth as it is in Jesus Christ is the world's saving truth. The principles taught by Jesus Christ are the only principles—whether for individual, state, nation—that can make the world safe for humanity, a dwelling place for universal brotherhood.

Not only the nerve of missionary endeavor but of all Christian hope and effort is this conviction, this certainty indeed, of that which is distinctive and vital in the Christian revelation. The world has tried to do without a real and vital Christianity, and see what has come of it. Some realize the necessity of a change. Dr. Manning, of Trinity Church, newly elected bishop of the Episcopal Diocese of New York, says he has met evidence on every hand of a wonderful awakening to faith in God and the need of religion. He finds men's hearts open to the real and simple message of God, and says rightly that it is religion in its true sense—the fellowship with God and one's fellow men—that is the hope and strength of our nation. This is the church's opportunity—to meet this sense of need and meet it with the message of Jesus Christ, the missionary evangel. For in no other is there salvation.



A Fine Tribute to Character

When it was announced that President-elect Harding had appointed Charles E. Hughes Secretary of State in his cabinet there was an unusual expression of public approval and gratification. At once a feeling of confidence in the new administration was established. The press commonly gave voice to the general sentiment. And the significant thing about it was that almost without exception the first quality mentioned was Mr. Hughes' character. As for his ability that was proved by what he had done in places of high responsibility. His thoroughness and sanity, his wide knowledge of international law, his balanced judgment—all these were recognized, but above them all was put his absolute

integrity, the certainty that when he had decided what was right, nothing could swerve him. There could be no finer tribute to the value of Christian character. And the country has further cause to rejoice in the selection of Mr. Hoover, another man of character and clear perception of right, equally unswervable. Such men are towers of strength anywhere. Lovers of peace and righteousness, they rank as statesmen not politicians.



The Regional Conferences

The reports from all sections bear the same testimony to the large helpfulness of the Regional Conferences. This was a fruitful idea. It brought together the active workers forming the teams and the pastors and people in the many communities and sections visited. The messages were full of information and inspiration, and the time devoted to question and answer concerning the many matters in which the people are interested was certainly profitably spent. It is so easy to misunderstand when no opportunity has been had for explanation. The conferences dissipated the critical atmosphere that is so hurtful to work that requires whole-heartedness and warm-heartedness. Enthusiasm was engendered, and the feeling was common that there must be a pressing forward until the desired goal is reached. We give elsewhere in this issue further details of the campaign. The spiritual and missionary notes were everywhere the prominent ones, resulting, as one report said, in "an intense kindling of the flame of consecration and of sympathy." These conferences are really evangelistic meetings of the highest type.



Stirring Up Strife

The New York *Tribune* has been printing a series of articles by a correspondent who was sent from China to Tokyo "to get light on Japan's plans in the Far East." This correspondent spent a month in Japan, talking with all sorts and conditions of people. The headings of his first article are: "Japan Looks on U. S. as a Barrier to Its National Ambitions; Sentiment against America Grows More Bitter in Spite of Studied Attitude of Courtesy; Immigration Issue Really Secondary." In his opening sentences this month's visitor says: "The persistence with which it is denied, at least in Japan, is one of the surest signs that war between Japan and the United States has become an active, concrete issue." In other words, to deny a false charge is sure proof of its truth. The sapience of such a statement affords an estimate of the correspondent's judgment. His article does not bear out the alarmist headings, except by the same process of inversion. But what we protest against, in the name of justice and the peace of the world, is such suggestion as the headlines imply, in this period when agitation is sufficiently rife without it. For such a paper to lend itself

as an ally of the yellow journals which are sedulously trying to foment warlike feeling between this country and Japan is dangerous and wicked business. It is this kind of newspaper work that gives force to Dr. Gulick's statement that while "diplomats insist that nothing is involved that cannot be amicably and honorably settled by conference and mutual consideration, it can hardly be doubted that a serious state of mind is being developed in both lands." It is that state of mind, created largely by meretricious charges with ulterior purpose, that is most to be feared. Let it not be forgotten that Japan has asked for disarmament conferences, while it was our congressional action that put a block to proposals favored by the leading powers. Once more we have thrust from us the opportunity for moral leadership in securing world peace. Every missionary interest, as well as Christian civilization itself, is involved in these momentous questions. In spite of all the casuistry on the subject, building battle-ships is the sure way to foment, not prevent war. The Christian Church ought to speak with no uncertain voice in a moral crisis like this.

things are being admired and praised. There were many Japanese ministers and Christian workers who, while not members of the convention, came to Tokyo to see and hear as much as possible. These as well as those who were members went home with heads held higher and with hearts stouter. Back in their homes it will no longer seem necessary to tread softly in the presence of officials in village and country. Such occasions may well be called epochal."

¶ We join heartily with the *Watchman-Examiner* in this deserved tribute to a Christian leader with whom we have been privileged to work very closely for the past thirty-five years: "All honor to Dr. Francis E. Clark. Forty years ago, February 2, 1881, the first Christian Endeavor Society was organized in the Williston Congregational Church, Portland, Maine, of which Rev. Francis E. Clark was pastor. Since then the movement has girdled the globe and ennobled the life of millions of our young people. For many years Dr. Clark, lovingly known as 'Father-Endeavor Clark,' has devoted his entire time to Christian Endeavor work. He is honored the world around as one of the ablest and sanest religious leaders of the age."

NOTE AND COMMENT

¶ We deem it not out of place to say that the March issue of *MISSIONS* came nearer to our ideal and idea of what a missionary magazine should be, both in typography and contents, than any preceding number. That is taking into account the whole combination—artistic cover, first quality printing, and articles of value, lightened by effective illustration. That many readers agree is witnessed by the large volume of congratulations. Not that the ideal has been reached or perfection attained—far from it. But we are on the way. Do not forget that a hundred thousand subscribers would make *MISSIONS* self-supporting and give it the necessary resources to maintain the leadership in its class.

¶ "Christian missionaries go into the remotest parts of the earth, braving all dangers and discomforts, to increase their converts." It was a Buddhist who paid that tribute to the men and women who are supported in their noble work by the New World Movement—or rather by you through that Movement.

¶ The United States is drugging China. Within five months enough morphia and opium was shipped from Seattle alone to give one dose to each of the 400,000,000 men, women and children of China. The *Tientsin Times* says over 600,000 ounces a year are being shipped into China. Great Britain has prohibited the traffic, so that almost the entire trade comes from this country. The evil is a menace to China's life, and the Jones-Miller bill, designed to shut off this iniquitous trade, ought to be pressed by the next Congress. Here is a place where the Christian people should make their influence felt.

¶ Writing to the *Mission Field*, a missionary of the Reformed Church, H. V. S. Peeke of Tokyo, says concerning the World's Sunday-School Convention in Japan: "The impression on the Japanese Christian public must have been profound. Many Japanese have been believing under the shadow of protest and contempt, but now the contemptible

¶ A crime wave has been sweeping over the country, involving all the large cities. Lax enforcement of law, leniency of judges, bribery and graft, have had share in the responsibility, a part of which undoubtedly belongs to the aftermath of war. But how can we expect lawlessness to decrease when at a dinner of police officers, the very men who are in duty bound to enforce the laws, including the prohibition law, carry the legally forbidden liquors to the dining-hall and drink themselves so drunk that even the mayor—the head law enforcer of all in the city—cannot make himself heard. It is doubtful whether New York or any other city ever saw a more shameful disregard of law, order and decency, and that with the chief of police seated beside the mayor. Yet so generally is the metropolitan press against the enforcement of prohibition that the daily papers had no editorial condemnation and but scanty news reports of the affair. Why shouldn't the criminals thrive and rejoice.

¶ Probably there has never been a more vicious propaganda than that against the so-called "blue law" proposals of the Lord's Day Alliance. Decency and truth have alike been wholly disregarded, and statements absolutely without foundation have been published in the press, with cartoons and every adjunct that could bring the proponents of a Christian Sunday into contempt. The prating about personal liberty is on a par with that so widely practiced in the anti-prohibition attacks, which continue unabated. The truth of the matter is that those who are interested in commercializing Sunday are the head and front of these infamous attacks on the Christian people of the country. If the moving-picture showmen, the people interested financially in Sunday performances, baseball and other contests, were to be given their free will to give all the performances they pleased—but without charge—that would speedily show what real regard they have for the personal liberty plea. As it is, in the large cities the show places are open, business is done in a thousand places, and the laws are unheeded and unenforced. This is a matter in which the Christian churches should act unitedly. The issue at stake is nothing less than the preservation of a vestige of a Christian Sunday. Between the Sunday paper and the "movies" little room is left for church or rest.

What The New World Movement Is Accomplishing

THE REGIONAL CONFERENCES AND THEIR FRUITS

The Missionary Conference at Williamsport

IT WAS my privilege to participate in five of the regional missionary conferences conducted by the General Board of Promotion. All were held in Pennsylvania. Although the programs at these conferences were built along similar lines, nevertheless each conference had an atmosphere and certain characteristics which distinguished it from the others. For this reason it is difficult to select one conference as typical of the rest, but possibly that held at Williamsport, February 16-17, may serve to illustrate the fine spirit, the missionary interest, and the permanent value of the entire series.

A large audience assembled at the opening session on Wednesday evening, having previously enjoyed a bountiful supper in the dining room of the First Baptist Church, of which Rey. Edwin Simpson is the pastor. The first speaker was Prof. R. N. Crawford of Judson College, Rangoon, Burma. In a masterly presentation he described with vivid word pictures the degradation and despair of heathenism as he had seen it in the jungle villages of Burma, and the marvelous transformation accomplished by the Gospel of Christ. This was followed by a challenging address by Dr. Hugh A. Heath of the Board of Promotion, in which he portrayed Christ as the only hope of humanity in the world situation such as we face today. The evening session concluded with a stereopticon lecture illustrating the various avenues of service on the home mission field and abroad, through which Baptists are trying to do their share in advancing the Kingdom.

When these conferences were first proposed, some people questioned the wisdom of holding morning sessions, because they anticipated slight attendance. This was not realized in Pennsylvania, where every morning session was well attended. This was particularly true at Williamsport, where a large company of pastors and members gathered for the Thursday morning session and listened again to Prof. Crawford. In this address he outlined the activities of Judson College, demonstrating in marvelous fashion the vital relationship between education and evangelism on the foreign field. Mrs. K. S. Westfall, of the Woman's Home Mission Society, as the second speaker, described the work of Baptists for the American Indians, and what can be accomplished for these original Americans when they are brought in contact with the saving Gospel of Christ. These two addresses were followed by a general discussion, in which opportunity was given for all present to ask any questions regarding mission work at home and abroad. An inspiring devotional service brought this session to a close.

In the afternoon, after a devotional service, opportunity was again given for a general conference, in which questions bearing upon all phases of denominational activity were raised. They covered almost everything with which the denomination is related, ranging from shipping packages to missionaries to the Interchurch World Movement, from the appointment of candidates to plans for reaching churches which have not participated in the New World Movement. At each conference these questions showed a breadth of view and an intelli-

gent understanding of denominational problems, and reflected the remarkable manner in which the program of the New World Movement had reached our constituency, even in the most remote and inaccessible districts. Each question was answered with courtesy, frankness and clearness, and to many this hour for questions was the most interesting and inspiring part of the entire conference. At its conclusion two addresses were given—one by Mrs. Westfall on the "Unfinished Task at Home" and the other by the writer on "The Unfinished Task Abroad," the purpose of both being to inform our constituency of the magnitude and challenge of the task that still remains to be completed.

The evening session came as a fitting climax. Dr. Heath gave another stimulating and inspiring address, and the writer spoke on the China famine and its great opportunity for demonstrating that the missionary enterprise was concerned for the physical existence as well as the spiritual welfare of these unhappy multitudes. A stereopticon lecture was given by Prof. Crawford at the close. A unique feature which was not possible at every conference was the introduction of Rev. T. C. Hanna, a grandson of Adoniram Judson, who made the closing prayer. As he stood on the platform, one could not fail to be impressed with the striking resemblance which he bore to his ancestor, and it was eminently fitting that a man in whose veins flowed the blood of Adoniram Judson should bring this conference to a close.

As I review in memory the conferences, there come to me three outstanding impressions. One could not help but feel the fine spirit of our people as indicated by their attendance, their interest, their questions, and the attentive hearing which they gave the members of the conference team. The second impression was the oneness of our task. There is heathenism abroad and there is plenty of it at home, and Jesus Christ is the only salvation. The third impression was the apparent determination of our people loyally to support the New World Movement program and to do everything in their power to bring it to a successful conclusion.—*William B. Lippard.*

Results in Nebraska

THE Regional Missionary Conferences held the week of January 24-29 were a great inspiration to all our churches. Dr. C. A. Brooks, leader of the team, stirred all by his vivid description of Europe's need. Could we bring to every Nebraska Baptist the inspiration of these messages we would surely do our full share in the "Special Million Dollar Easter Thank Offering from the Baptists of America for the Children of the World." The picture of barefoot, starving children is sad enough, but the moral breakdown is even worse. Homes broken up by the unfaithfulness of wives due to hunger's call, evasions of law by Christian people to keep the wolf from the door, a general moral and spiritual collapse, makes us feel that the call today is to save modern civilization, and the New World Movement has for its aim something broader even than the building of the Baptist denomination. It seeks to meet the incoming tide of doubt and

ruin with the Gospel of Christ and thus perpetuate, under God, our Christian institutions.

Mrs. H. W. Peabody spoke to large groups of interdenominational key women in Omaha and Lincoln, presenting the work of our Union Colleges in the Orient and meeting with a most cordial and generous response. In both these cities she also addressed a group of our Baptist women at a luncheon together, captivating them by her message and winning personality. In Lincoln she met a fine group of student volunteers and W. W. G. girls at the supper hour. Her addresses in the general meetings were a great uplift to all. As she told of our mission fields as seen by an eye witness, she created a deeper desire in the hearts of all to help the missionary enterprise.

Dr. Bowler was a welcome member on the team and presented the Home Mission Challenge as only one who has first hand knowledge of the facts can do. His address on Foreign Missions at the Grand Island Conference showed that he was equally interested in our task overseas and knew whereof he spoke.

In each conference a special committee was appointed early in the conference to gather up the impressions made and seek to make them permanent. The report of this committee formed the basis of discussion in the closing hour of each conference and helped to make clear and permanent the great lessons and inspiration of the meetings. The findings are being sent to the churches.

Henry G. Smith helped in each conference, giving the keynote message at Grand Island. He won a quick response in the hearts of all and those who have heard him do not wonder that the Second Church, Lincoln, rejoices in his coming to be their pastor. Mrs. Clark, Superintendent Duncan, the State Secretary (Dr. W. I. Fowle), and other state leaders and pastors led the devotional hours and helped to make the meetings a success.

THE FOLLOW UP PROGRAM

One of the recommendations of the "Findings Committees" was that each Association seek through its officers or a special committee to carry the enthusiasm of these conferences out to every church. A series of conferences should be arranged in every association if not in every church, so that not one church in Nebraska fail to get a vision of the present world need and call. The State Secretary cannot possibly arrange for all these conferences, but if every Association will take seriously the request of the conferences and seek to organize, the State Secretary can help and much good can be done.

MONTHLY NEW WORLD MOVEMENT PRAYER SERVICES

The churches represented at our Missionary Conferences voted to give one prayer meeting a month to the New World Movement, using material from *The Baptist*, *MISSIONS* and the *Bulletin* to furnish knowledge of our work and to inspire enthusiasm among the churches. They requested that a monthly statement be furnished each church showing its quota, amount pledged and amount paid to date. This will stimulate the members to do their utmost to make the record of the church as near 100 per cent as possible.—*Nebraska Bulletin*.

Very Much Worth While

There is no doubt that one Regional Conference, at least was worth while. We could see the interest grow

from the opening devotional service on the first evening, to the benediction at the close. There was sustained interest throughout the four sessions.

The opening address on "Our Vision" caused a searching of heart and a forward look that prepared the way for the conferences and addresses which followed.

The opportunity afforded in the conferences for free discussion and questions was greatly appreciated and thoroughly enjoyed, if the rapid fire of questions was an indication. One had to be alert to follow the leader as he answered clearly and tactfully. The women's conference brought to light many heretofore unexpressed desires concerning the future of the work. The fact that missionary work was for men and women alike was strongly emphasized.

All were eager to hear the "real missionary," and her story, followed by pictures which were clinching evidence of the great needs at home and abroad, made further reference to the raising of the \$100,000,000 unnecessary.

The closing address on "The World Conquering Christ" sent the audience away determined to have a greater share in the coming of His "great Kingdom."

One woman was heard to say: "This conference has proved to me that our church needs to be awakened. I see, too, where we must begin. I shall call a group of our women together this very week for prayer."—Mrs. Nellie Keith Brooks.

Promotion in Oregon

ON NEW YEAR'S DAY Dr. S. J. Reid, Dr. A. M. Petty, and Rev. J. C. Austin began a series of meetings in nineteen churches of Eastern Oregon. At these meetings we presented, "The Evangelistic Significance of the New World Movement," "The Spiritual Interpretation of the New World Movement," "The Questioner on Our Unfinished Task," "The Young People's Work," and "The Woman's Work." In the evening, our Baptist World Challenge Stereopticon lecture was given.

3,500 Heard the Challenge. The messages were heard by over 2,500, while over 3,500 people attended the stereopticon exhibition and lecture. Several persons will begin their experiences of tithing as a result of the meetings, a more thorough understanding of our task has resulted, as we reached the "Distant man," the one who has not been able to get the information, therefore, not the vision till it was brought to him.

The Roads—and at Night. The trip was peculiarly a pioneer one, for we took midnight rides upon roads adjudged impossible of traffic, rode long distances in carriages where autos could not go, were snowbound for a day in the Grand Round Mountains and were compelled to cancel one date, the only one in an itinerary of twenty churches, because we could not drive the necessary thirty miles either in a sled or buggy, snow being too deep, experienced all the thrills of climate varying from a coast Mist (?) to that of 8 degrees below zero.

Sat on a Sewing-Machine in a Box Car. Made an appointment by riding on a sewing-machine in a box-car for twelve miles, because the engine "could not pull passenger coaches up the grade in the snow"; had the pleasure of seeing the keen interest of the member of the most interior church in the progress of the Kingdom in remotest lands.

Of Course the Women Helped. The Promotion depart-

ment was greatly helped in these meetings by the women of the churches visited, who made it possible for the churches, with but three exceptions, to come together as families for an evening meal of "goodies." We owed much to Dr. Reid, our Superintendent of Evangelism, who was with the team from start to finish, and who threw himself with abandon into the work, bearing the heavier load at times uncomplainingly; and to Dr. Petty, whose livelong interest in the work, familiarity with our denominational policies, genial personality, and spiritual interpretations of the times, made him a "true yoke-fellow" and wise counselor.—*J. C. Austin.*

The Helmsman

IS THIS the end? I know it cannot be,
Our ships shall sail upon another sea;
New islands yet shall break upon our sight,
New continents of love and truth and might.

But still not knowing, still with orders sealed,
Our track shall lie across the heavenly field;
Yet, there, as here, though dim the distant way,
Our strength shall be according to our day.

The sea is His, He made it, and His grace
Lurks in its wildest wave, its deepest place:
Our truest knowledge is that He is wise;
What is our foresight to His sweet surprise?

—*John W. Chadwick.*

Who Pays?

BY HARRIET CHAPPELL

There was a wonderful day of consultation at Headquarters for the speakers going out to the Regional Conferences. Missionaries were present, and the talk drifted into very intimate and sacred accounts of sacrifices being made for the service of Christ. Mention was made of a secretary serving without pay; of brilliant young people giving up higher salaries and successful careers in order to minister to the needy; and mothers who give their sons to the mission field and spend their last years without a sight of the ones so dear.

The mothers at home were acknowledged to bear a heavier cross even than those who serve. The sharpness of their anxiety, however, can be lifted from them by the gifts from the churches, making it sure that their children are not sent without proper equipment for the work and even for the preservation of life—the case being cited of one missionary, who in years past found he had just one jackknife with which to perform a critical operation on himself, to save his life.

But it was agreed that a deeper sacrifice was that of the missionaries' children, those who must give up the loving presence of father and mother during their formative years, or those who suffer unrevealed privations on home fields. A very triumph of devotion to Christ was reached in the exultation of a father who thanked God that after years of separation he had found that his children had still so much love for his missionary life-work that they too wished to enter the mission fields. If children whose whole lives have been cramped by sacrifices for Christ can still love and cling to the service, surely all other Christians can be loyal in gifts to support them in it.

Fathers and mothers can hold the undying loyalty of their children by standing within the radiance of the

cross, not merely in personal enjoyment of its benefits but in active devotion to Christ of their motives, of active service, of time, of gifts. One who knows from deepest experience, testifies there is nothing like a part in the work of Christ for the world to give a mother the very magnetism of Christ for her children.

Help from Africa

In Africa the native Christians, poor as they are, have been helping raise the money for the \$100,000,000 campaign. A recent letter from one of the missionaries tells of an interesting meeting held in a small village near Tshumbiri last summer. "The teacher, an African Zaccheus, had gathered the Christian lads at the request of the missionary to hear something of the \$100,000,000 campaign in America, though of course this sum was not mentioned; and to ask if they could not give more to the support of their work. The missionary sat on the mud platform, before him was the miniature pulpit consisting of a canoe board on the top of four poles. The lads sat on logs held from the ground by forked sticks, while the teacher read their names in the dim lantern light and asked how much they would increase their monthly gift to help in the \$100,000,000 campaign. Each one responded readily and gladly, 'I give five centimes (one cent) a month but will increase it to ten centimes,' said one little lad with but a tiny little cloth about his loins; while another said, 'I give twenty centimes but will make it thirty.'"

The Vision at Ava

The scene of Judson's former imprisonment in Ava, the old capital of Burma, brought a new vision to the group of missionaries who visited it during the all-Burma Baptist Convention at Mandalay. Dr. A. H. Henderson of Taunggyi, one of the party, writes of it as follows:

"We soon came to the ruined wall of Ava, the dead city of persecution, standing out so eloquently beside the city of God, whose foundations are laid and whose walls are growing day by day. The solitary relic of the old city, the watch tower of the king, crumbling and unsafe, contrasts strongly with the many mounts of vision on which we stand and plan today for the conquest of Burma. But the lesson of all others that came to me that day was the vision as we gathered together for a little service under the tamarind tree close by the block of alabaster that marks the site of Judson's sufferings. We read the passage, 'Who shall separate us from the love of God? Shall tribulation—or persecution? Nay in all these things we are more than conquerors.' As we looked at the nearby monument, imagination easily stood us by the side of Judson. We felt the weary long drawn out days, we heard his sighs and the groanings of his heart, we shared his weary longing and could hear him ask, 'Why is all this?' What answer could he find to his question *then*? But a hundred years later, as we, a company of missionaries following in his footsteps, stood and looked back, every sigh and groan, every hardship and suffering came down to us as messengers from God laden with inspiration and filled us with determination to do *our* part in the battle before us. The unexplained sufferings of weakness in the past have become the visible strength of the present workers. We may well leave trustfully to God, the planning of our lives, whatever he sends."



THE CAREER OF A COBBLER

By Margaret T. Applegarth



CHAPTER V

THE LONELY HOURS: A DOUBLE SURPRISE CONCERNING WOMEN AND RUPEES

FOR the space of several minutes you would not have known that they were there: two men in turbans, quietly communing with their souls. Dark clouds scurried across the moon—eclipsing, then revealing; while off somewhere there came the lonely call of prowling jackals.

"A she-jackal," Chunder Singh shuddered at the sound uncanny and forlorn, "A she-jackal calling to her young."

Vishnuswami smiled in quick appreciation of his opening: "You speak the thought I had in mind, to talk of Hannah Marshman calling to the young of India."

Chunder Singh rose to his feet and stretched himself and yawned: "Is there no other topic of more interest? I have no liking for a tale that tells of women. What say our shastras? Day and night women must be kept in dependence for women are impure as falsehood itself."

"Sit down beside me, foolish man; it passes wonder what this woman did. Not only did she keep that house where dwelt the Englishmen of whom I have made mention, ordering their meals and doing all the homely tasks you might expect of woman, and more besides—since she was master of the art of needlework, and also could produce sweet sounds upon an instrument of music. But more than this—put down your ear to listen! Till two o'clock each day she kept a school, a school for little girls."

"I hear you say the words," laughed Chunder Singh in loud amusement, "but surely you are talking through your turban! Do we not know, the two of us, that women have no brains? I ask you: Can you teach a hen? Ah, bah, you speak a fairy tale—I beg you, change the topic."

"Not so," said Vishnuswami with enthusiasm, "I also ate the fruit of great surprise when first I heard of it. But it is true—with my own eyes I have seen girls add figures, read from books, even write long words on paper. All this did Hannah Marshman prove to men of India. Moreover, in the course of time, fathers gladly paid good sums of rupees to send their daughters to this school. It must have been a sight for village eyes to see those maidens babbling actual wisdom as learned as a son. I must tell you that from the flood of rupees pouring in, like Carey Sahib, Mem Sahib kept out enough to run her house on simplest fare in meager style. They were not grasping folk, those missionaries. Heroic self-denial was their way of life, and all money was in common for the work of God. More of this later."

"Meanwhile I am consumed with interest. Do you tell me in all soberness that many females filled their heads with knowledge gained from her you name as Hannah Marshman?"

"Again I say it: *Many females*, until her school was always overcrowded. Picture to yourself those children going back to little huts nearby, wishing to clean them up in tidy fashion as these English do. See neighbors crowding in to see the strange amazingness of females reading like the pundits! Envy awoke in hearts of other maidens; desire in hearts of other parents; and it was necessary for Marshman Mem Sahib to open other schools—finally twenty-seven altogether, fourteen in or near Serampore. Moreover, many maidens married, and taught the curious hooks and curves of reading to their children, crooning Christian songs for lullabies. Ah, you can see it! How men got down into the new religion gladly when they learned it from their mother's lips in childhood! For in every school the Book of Heaven was read with breathless interest, and every pupil learned about the God who came on earth—Lord Jesus."

"I cannot swallow my surprise! Neither do I wholly like it. What honor for a man if women preen themselves to equal him? Now, as you know quite well, there are too many women in my hut, too many tongues to wag, too many jealousies, too many poisons slipped into rice bowls. Bah! I always have to take the stick to some one! So I ask you: would it do to have them any wiser—I would be putting my life on a tray."

"Give but one glance at the women I mention: the sly foolishness of those who loll in zenanas is all gone; oh man with several wives, I tell you frankly, never was there loveliness like that which shines through Christian eyes of man or woman. Their hands do gentle deeds, their tongues speak gentle words. There is no time for jealous squabbles. Moreover, I have seen widows reinstated, doing happy work; I have seen old women, wrinkled as a fallen leaf, tuck Bibles in their saris and go down the dusty roadway to salaam at neighbors' doors, to enter and to tell about the Living God. 'Bible women' they are called just recently. Tell me, you man of India, did we dare dream such education?"

Chunder Singh rubbed his chin reflectively: "Since you say it, I agree. This Hannah Marshman, now—oh, what a woman! To open wide her arms to silly fools and turn them into all you claim. Think you the fad will last, tomorrow and the day after?"

"Such wonders always spread, my brother, when the heart is touched. Carey Sahib always dwelt on education, and I see future generations all in school. It only lacks for teachers, even now!"

"Then I burn to hear what was done for lads, if girls had such attention."

Vishnuswami smiled: "Marshman Sahib had a school for boys, a splendid school to teach things you and I lack knowledge of—the world and who lives in it, where the oceans lie and where the continents—all this men call 'geography'. And always in those schools there was

God's Book of Heaven. You can gather how quickly schools could influence homes, till little bands of Christians everywhere built churches, and men to preach in them on Sundays and on weekdays were in great demand. So Carey Sahib started Serampore College, to train these Indian preachers for their work. There never was a Christian College in all India before his!"

Chunder Singh was puzzled: "Now about those preachers—is it such an art that they must learn the mysteries?"

"Brother, could you do it? Right away—tomorrow? No matter how your heart might burn, your lips might make sad blunders, since you ought to know the errors in your old religion, all the beauties of the new, and how to win men over."

"Tell me of the Indian preachers," he begged.

"The first was Krishnu Pal, the earliest convert. Carey Sahib sent him to Calcutta, where he preached at fourteen different places every week, and made calls on forty families to bring God into the lives of slaves and caste men, both alike. There was Petumber Singh, a man of fifty years, born of the writer caste who sought for peace from sin for over thirty years at all the Hindu shrines and read all the Hindu scriptures hopelessly. One of Carey Sahib's tracts fell into his hands, and he walked the forty miles to Serampore to get instruction from the author.

"He begged to be baptized, and being of the writer caste, was wise enough to be a good school teacher right away, and later was a preacher to his people. And lest it slip my mind, I will tell of Krishnu Prosad, the first Brahman who ever bowed his neck before the Living God. You shall hear how he took the seven-fold thread he wore across his body—the mark of his caste—and trampled it beneath his feet to show how Jesus Christ was everything to him. He also preached. It was men like this that Carey Sahib taught in his college; they tell me he himself taught many lofty subjects of which we both lack knowledge, such as Divinity, Zoology and Botany."

"You speak it off too glibly, friend of mine! How should I know what a college looks like, never having seen one in my life?"

Vishnuswami waxed eloquent: "Here I can do justice to my tale, for with my own eyes I have seen the great portico facing the river Hoogli—six columns carved at top and bottom, like those in temples, brother. Inside were stately iron stairways leading from the first to the second floor. These Christians are strange men: they build their houses higher than we do! It is amusing to consider—men on one floor living on top of men beneath. Both those stairways and the gate were made in England."

"It sounds like palaces where rajahs live," gasped Chunder Singh, "such magnificence cost many rupees, I am sure."

"Let me tell you—they wanted to build good things for God in India, so that the Brotherhood at Serampore, themselves, gave every anna toward the cost—£15,000! That was a big sum; but they had heroism to deny themselves all luxuries which schools and printing presses could have earned for them."

Chunder Singh nodded: "You have said it several times, yet I am perplexed anew, for we give to win forgiveness or to gain some special blessing from the gods. They gave for simple love of giving, since they must have known their God was daily pleased to see their mode

of living. Surely He need never be appeased or flattered."

"As for that, let me dazzle you yet more. For Carey Sahib had an honor from the British Government in India, long before that fire of which I spoke. Now in Calcutta lived the Governor, and there also was Fort William College, newly formed, where men of civil service in the East India Company were sent for higher learning. When they had need of some one to teach the language of Bengali, who so good as Carey Sahib? So for over thirty years, my brother, he was rowed down the winding river to Calcutta at sunset time each Tuesday, coming back the eighteen miles each Friday evening, working on translations on the trip. Two matters especially please me about this: one is the sublime sight in Calcutta, the great professor teaching the governing classes of India Sanskrit, Bangali and Marathi all day long, while each evening as the sun was setting he sought the maimed, the halt, the blind and gave them medicine, preaching in several tongues their glorious hope in God, his Saviour. And the second pleasing matter is that the so ingracious East India concern gave him £1,800 a year for teaching the three languages. How they turned the tables on themselves! Ha! Ha!"

"£1,800!" gasped Chunder Singh, "with wealth like that a man could settle back against a shady wall and sun his heels forever!"

"You say you remember the other times he gave large sums away; then add this other tale: from that £1,800 he kept but £40 for his own family's use, the rest went to the mission of the Living God—for schools and Bibles, and the work of preaching. Put down your ear and I will name the exact sums this cobbler had the handling of: from that Society in England which he himself did much to start, he received £600 all told, throughout his life; while on making India Christian he spent £1,625, received from his indigo factory; and of what he earned as professor in Calcutta, and translator of Bengali to the Government he gave £46,625. And when he died, Oh brother, they had to sell his books to pay his son a little sum he promised him. Now this, I think is love of God!"

Chunder Singh shook with excitement: "Now I believe! Now I believe! He had, indeed, the sacred fire! For I have been many times to the market place and a man will not part with his rupees idly for a whim. He did much to make boasting of!"

"Boasting? Ah, how little you grasp the nature of this sacred fire. Listen while I tell you of it another way. Picture Carey Sahib crossing a broad hallway in Fort William College. Two men stand talking—one a stranger, one a Governor; and the stranger said: 'Speak to me the name of him who crosses the hallway,' and the Governor replied: 'It is our Professor of Sanskrit, William Carey; once he was a poor shoemaker in England.' But Carey Sahib heard these words and with grave modesty he made a quick correction: 'Nay, your Lordship, I was but a humble cobbler.' For you must know, that it was as if he said a cobbler is a whole caste lower than a shoemaker."

Chunder Singh sighed: "I have no more breath left to praise such gentle lack of boasting. A man who hoards not his own rupees, who spends his hours in hardest work for someone else, who wittingly cries himself low before others—oh Vishnuswami, was there ever one so humble yet so great?"

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Vishnuswami bowed his head upon his knees in utter thankfulness: "At last you ask the secret of it all, and I name Carey Sahib's Master—Jesus Christ. Why, Chunder Singh, all Heaven was His, all greatness and all glory; yet for us He trod the earth, a son of a mere

(CONCLUDED NEXT MONTH)

carpenter. Tomorrow you shall read of Him in Carey Sahib's Book of Heaven, the one that speaks our tongue."

"How can I wait till daybreak?" signed Chunder Singh, fingering the Book with tense impatience while his eyes scanned the east for signs of dawn.



These Are Good to Read, Remember, and Quote

"The Return of the Mayflower"

UNTO the faith they bought so dear
We pay each day less reverent heed;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.

Find me the men on earth who care
Enough for faith or creed today
To seek a barren wilderness
For simple liberty to pray.

Men who for simple sake of God
All title, riches, would refuse;
And in their stead, disgrace and shame
And bitter poverty would choose.

—Helen Hunt Jackson.

Business Girls' Club in Tokyo

By LUCINDA B. AXLING

THE work which I love most of all is with young women. We enroll a very large number during the Spring term of the Young Women's School at the Tabernacle. These young women come from every walk in life—students, teachers, nurses, telephone girls, typists, girls who come for more English, women who are going abroad with their husbands, doctors, and every species of office workers. They vary in ages from thirteen to forty-five.

The evangelistic opportunity is great and we take advantage of it by a twenty-minute Bible talk at every session, and by a class in hymn singing. Also we have five volunteer Bible Classes, two in Japanese and three in English, with a total enrollment of about 100. The response to these efforts is very gratifying. Most of these girls have good hearts and high ideals, but have been forced into these various occupations by the struggle for existence, and each one in her own way is striving to improve her mind and prepare herself for better work. The way that differences in race and language melt away and hearts open when these girls realize that they have found some one really disinterestedly interested in themselves and their problems is touching. And the task of mothering those whose own mothers do not know nor understand their problems and difficulties and dangers is one that has sent me to my knees before God oftener than any work that has ever been given me to do.

A few weeks ago one Saturday morning I found in my mail box a letter from a girl whom I had seen last only at 7:30 the night before, and I wondered what trouble had

come for which she needed help. But as I opened it and read, my heart rejoiced. It read something like this:

"As I went through the lessons and practicing last night my heart was so full of gladness and joy that I must write and tell you about it before I go to bed. All day long the office where I work had been filled with the unclean talk and dirty jokes of coarse men until it seemed as if I could not stand it another minute. Then I wondered if sometime I would get so saturated with it, that I would cease to care and it would simply be the usual thing and all right. Then at dusk I went to Misaki Tabernacle, and suddenly it was as if I were living in another world. The air of the class-rooms, the teachers' loving sympathy and kindness, the hymns and Bible lesson and prayers were all so different that I can never forget it."

It turned out that one of the teachers had been praying especially for this very girl that night. She entered the Bible class the next Sunday and step by step she has grown, in the weeks that have followed, and the last Sunday before I came to Karuizawa, she and her sister followed Christ in baptism. She is only one, but there are many others whose story I could tell if there were time and space. Pray on, pray for "my girls," so different and in so much more danger than those so carefully guarded in the mission schools and in lovely homes, and when you are praying, do not forget the teachers.

The Woman Whom I Know

A JAPANESE SCHOOL GIRL'S DESCRIPTION OF THE MISSIONARY WHO WAS HER TEACHER

The woman whom I describe is low as a foreigner. If she is Japanese she is just right. I remember she is five feet high. She is not plump, rather she is thin. Her golden hair does not curl. She has beautiful, clear, big eyes. It is bright like star. It shows her tender, happy heart. Her mouth is not large, she has rosy cheeks and beautiful chin. Her nose is not so high as Miss Nickerson. She came to our school across the ocean for teach us. This mind is brave and love. She is a good, serious, tender teacher. Sometimes we students idle our lessons and can't answer her questions, but she never angry never, and say gently, "next time please learn it." I have great respect for this mind of hers. I never saw her angry face or manner for three years. Her face is always happy. Her deeds or words, everything of hers, show joy and happiness. If sad people meet her, they become joy. She is like Poliana.

I think she is always happy for her beautiful faith. She is a true Christian and teaches happiness of faith tacitly. Indeed she is a good teacher I think.



The Sunshine Baby

THE TRUE STORY OF HER LIFE AND TRAVELS, COMPANIONS AND EXPERIENCES IN INDIA AND AMERICA

BY REV. W. T. ELMORE

Formerly Missionary in India. Illustrations also furnished by him

XII. INDIA AGAIN



OW natural it seemed to be again in India. Even the smell of the curry and of the fields was grateful. How luscious the mangoes seemed. And then to get down to the shores of the Bay of Bengal again and paddle in the water. Sunshine Girl remembered it well. How the people crowded around to see her! She was still a baby to them. Again she had to learn the Telugu language, but it came rapidly, and before many weeks she was speaking it as easily as did her little playmates.

(The lost Mss. told how Sunshine Girl caught the measles from a ship playmate on the way over the Atlantic, and had an invalid time of it in the Holy Land; how she had a favorite donkey to ride on, and so grieved when she could not take Whiskers and Soda (the name she gave it) to India that her father promised her a donkey when they got to their mission home. This promise was fulfilled, but the donkey did not prove the thing, and so there came a little pony, gentle as a kitten, and later a stronger one, which she soon learned to ride, so that she could gallop around the compound and take great rides with her father, sometimes out to the villages, where there was work to be looked after. One day they were galloping along when suddenly they came to some mud. The pony stopped short, and her rider plunged over her head into the mud. But she was plucky, and as soon as pony could be caught was on its back again.)

When the hot season came the plan was to go to Kodaikanal, a hill station in the south of India. After the long railway journey there were still forty miles to go to the foot of the mountains. The family was placed in one cart, the baggage in another. Oxen were changed every few miles. Along the roadside monkeys were swarming in the trees and chattering to each other. Joggle, joggle, joggle, went the carts hour after hour. After three o'clock in the morning they arrived at the foot of the mountain. Here coolies were waiting with chairs for Sunshine Girl and her mother, while her father had a pony. Starting while it was yet dark, by daylight they were well up out of the heat. It was a beautiful climb, and at each turn they could see farther and farther out over the plain. A little before noon they reached the top.

(NOTE—In some unaccountable manner the manuscript describing the return from America to India of Sunshine Baby and her parents, after the furlough at home, was lost in transmission to the printing office. The route was by way of the Mediterranean, with many stops of interest, including Venice, and we had intended giving the beautiful view of the Lagoon which forms our frontispiece this month as one of the scenes upon which the travelers feasted. Then there was the trip to Damascus and Jerusalem, with fine descriptions, and thence onward via the Suez Canal to the Mission field in India. We now are obliged to condense, as we must bring the interesting narrative to a close in another month, owing to pressure of matter from many fields. From this time we are dealing with Sunshine Girl instead of Sunshine Baby, for we must introduce Baby Brother.—Ed.)

One of the beautiful things in Kodaikanal is a little lake with boats on it. After the hot months on the plains, it was a great treat to row about the lake. The village is built all about the lake, so that, as in Venice, to go anywhere one must go on the water. Sunshine Girl was placed in the school for white children, and while at first she was so timid that both her father and mother had to go with her, soon she was going bravely alone, after her father had rowed her across the lake. Her teacher was not handsome but had a pleasant smile. One day Sunshine Girl said to her mother: "Mamma, my teacher hasn't a very pretty face, has she? But she makes the best of what she has." July came, and the white people nearly all went again to the plains. Many children stayed at the school, but Sunshine Girl was too little yet to be left away from her parents.



"MAMMA, WHOSE SISTER AM I"? ASKED LITTLE SUNSHINE GIRL, AND GOT HER ANSWER

XIII. NORTH INDIA

It was in the cold season that Sunshine Girl's father had business in North India, and she and her mother went with him. It is a long journey to Calcutta. The King and Queen of England were soon to come, and the city was filled with people; Indian kings were there with their elephants and beautiful Arabian horses and their bespangled soldiers. English soldiers were there, and all was excitement.

One afternoon they went out to Kalighat. Here is a hideous image of the god called Kali. Every day the pilgrims sacrifice hundreds of goats to her. It is not a pleasant place to visit, and Sunshine Girl was not allowed to see it all.

Then they went on up into the country farther. At Agra is the beautiful Taj Mahal, which is said to be the most beautiful building in the world. It is the tomb of a queen. At Lucknow is the old residency where hundreds of English people were besieged during the mutiny many years ago. The buildings, partly destroyed, still stand as mementoes. Then they visited Cawnpore, and Allahabad, and they spent Christmas Day on the Ganges river at Benares, the sacred city of the Hindus, where millions of people come every year to bathe in the sacred waters. Here may be seen men lying on beds of spikes, or carrying an arm straight up in the air until the joints stiffen and it must always remain there. But Sunshine Girl was not old enough to have these things trouble her.

XIV. ROBERT

"Mamma, whose sister am I?" asked little Sunshine Girl one day, after she had seen some other children with sisters. One day little Robert came, and then she was somebody's sister again. How happy she was! She wanted to take everyone in to see him. She was ready to give him everything she had. From the very first he was her baby.

It was during the Christmas vacation that Robert came. Then the students came back from the villages, and, as so often happens, they brought sickness. Soon there was a case of measles in the compound. Measles for a baby in India is something to be dreaded, so baby Robert was quarantined at once. A week later there were several cases, and his mother thought best to get him away entirely. So taking Sunshine Girl and little brother she went to a friend's a hundred miles away. Another week and the compound was filled with measles. Then they knew that it would be months before they dared to go back. So they went to the hills. It was lonely there, for it was too early for the people who came up every year, but Sunshine Girl was true to her name. She began to go to school again, walking a mile morning and noon. But of course a faithful Indian woman had to go with her.

(TO BE CONTINUED)

After about two months Sunshine Girl's father came up to the hills, as the hot season was on in earnest below. Almost at the same time whooping cough broke out in Coonoor, and it seemed best to take baby Robert to Ootacamund, ten miles farther up, away up in the top of the Nilgiris. Here the Governor of Madras Presidency and all of his officers spend their summers, and Sunshine Girl was greatly excited when she saw the soldiers. Then there were polo games and races, and Indian princes were there with their beautiful horses and automobiles. Every day there was something new to see.

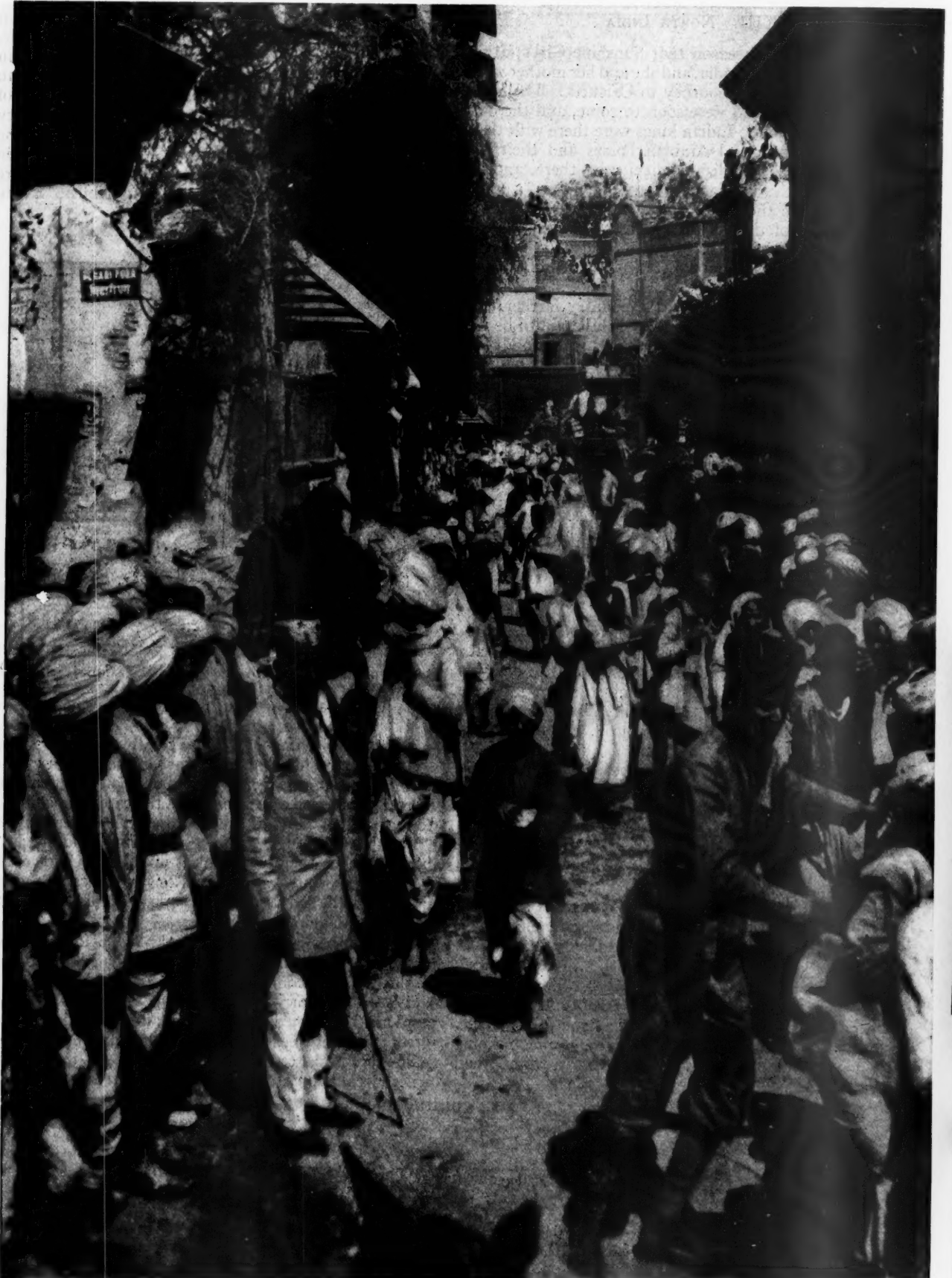


ROBERT HALL—BABY BROTHER—HAVING A GOOD TIME ALL BY HIMSELF

But there is a school for white children in Ootacamund too, and after a few days Sunshine Girl began work in her third school in two years. The most of these children were English, and as is sometimes the case with children, they were not very friendly to the little American girl. "Your people fought against our king," said one little boy, and then the others took it up. But Sunshine Girl just kept sunshiny, and before long she became quite a favorite in the school, and was sorry when the time came to go down again to the plains.

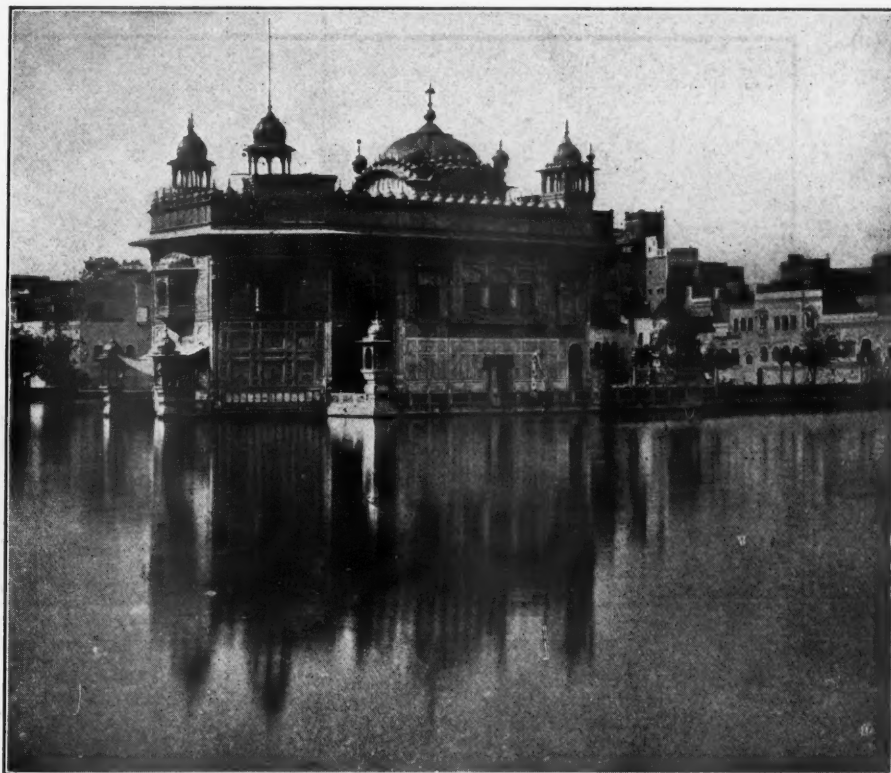
Little Robert was seven months old before he again arrived at his home, but the measles had left, and the cooler days had come, and everyone was happy. How he did like to be carried in the early morning out into the garden. He seemed to love to be taken around under the great banyan trees and among the mangoes and the palms. People came from far and near to see him. Those were happy days for Sunshine Girl and her family.





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This is a view of Brindaban, India, at *mela* (religious festival) time. The thousands of pilgrims who flock to these festivals offer the missionary one of the best opportunities for preaching and distributing literature. In devotion to their religion these people set us an example



The Golden Temple of Amritsar, in the Punjab, India

The picture below shows a Chinese village in time of famine, severe but not so terrible as the present starvation conditions in North China. Mother and child add to the appeal





"SOME PUNKINS"—A PUMPKIN PATCH ON THE ALLEN DRY RANCH

A Month's Itinerary of a Missionary Colporter

BY COE HAYNE



HAD been spending several days with Rev. W. F. Cole, our colporter-missionary, whose territory comprises a vast area in southwestern Colorado, including the San Juan Basin. Gradually the immensity of his field dawned upon me. While I rode incessantly for four days by auto and train, I saw only portions of it. The old-time circuit rider of the Middle West was a veritable stay-at-home when we consider the peregrinations of one of the colporter-missionaries employed jointly by the American Baptist Publication

Society and the American Baptist Home Mission Society on the neglected areas of the West. Their work is comparable to no other religious enterprise of which the writer has knowledge.

Not only does the colporter-missionary touch many remote and sparsely settled communities where the main-



ANY OF OUR COLPORTER MISSIONARIES COULD GET A JOB AS CHAUFFEUR AT TWICE THE SALARY



READY FOR A DEER AND BEAR HUNT

tenance of a regularly organized church is well-nigh impossible, but the versatility of the missionary enterprise as carried on by him is something to marvel at. What a program he must put through during the course of a year! His work is as varied as life itself. Indeed is there a legitimate activity in life with which Christ did not identify himself? With the camera as an aid the writer has endeavored herewith to portray the many-sidedness of the colporter-missionary work. The more things he knows how to do, and the better he knows how to do them, the more useful is he.

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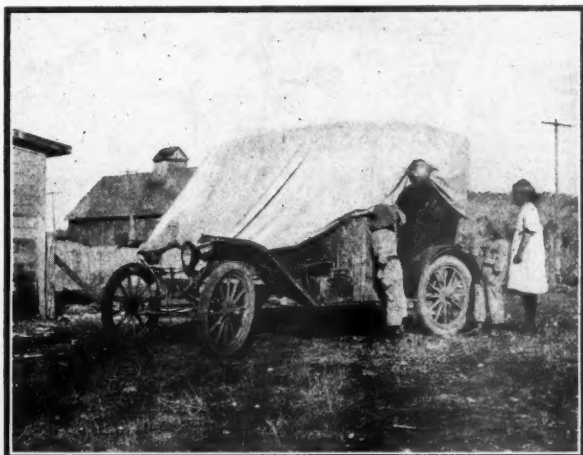
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REV. W. R. COLE CONDUCTED THE FIRST GOSPEL SERVICE IN THE SANDSTONE SCHOOL HOUSE IN MONTEZUMA VALLEY. HOME-STEADERS CAME LONG DISTANCES ON A WINTRY NIGHT TO "HEAR THE PREACHING"



HOME OF LESLIE ALLEN, SUPERINTENDENT OF THE DOVE CREEK SUNDAY SCHOOL



AFTER A GOOD SLEEP IN THE OPEN THE COLPORTER-MISSIONARY IS ABLE TO GREET THE NEW DAY WITH A HEARTY "GOOD MORNING"



THEY WELCOMED THE PREACHER AND KILLED THE FATTED KID



THE LARGEST DANCE HALL IN MONTEZUMA COUNTY

And now let us accompany Colporter-Missionary Cole during an entire month while he travels from the Utah line on the west away off to the east nearly as far as the Continental Divide. By the end of the month we will have traveled some. While the actual road distances from one preaching point to the other are given herewith, no reckoning has been made of the number of miles covered in order to reach the ranchmen at their homes. During favorable weather the mileage is not under the 1,000 mark during one month.

FIRST WEEK

Sunday Morning. Preaching service at Mancos, a bustling little town at the entrance of the Mesa Verde



THEY CAME IN THIS FASHION FROM THE PESO COUNTY OF NEW MEXICO TO SETTLE IN THE DRY-FARMING SECTION OF MONTEZUMA COUNTY, COLORADO. THE MISSIONARY WAS THE FIRST MAN TO WELCOME THEM

National Park, where the ruins of the Cliff Dwellers are to be found. *Sunday evening.* Preaching service at Hesperus, a mining camp 18 miles east of Mancos. *Monday* and *Tuesday* at Durango, eastern headquarters, 12 miles from Hesperus. Rest and study. *Wednesday.* Calling and distribution of Christian literature among ranchmen, Tiffany and Florida Mesa district, 40 miles east of Durango. *Thursday.* Calling and distribution of Christian literature, Pound's Mill, a lumbering district 20 miles east of Tiffany. *Friday.* Preaching service at Dyke, a trading post for ranchmen, 8 miles east of Pound's Mill. *Saturday.* Visiting on way to Pagosa Springs, 12 miles east of Dyke.

SECOND WEEK

Sunday morning. Preaching service at Pagosa Springs. *Sunday afternoon.* Preaching service in a schoolhouse 8 miles west of Pagosa Springs. *Monday* and *Tuesday.* At Durango, eastern headquarters, 67 miles west of Pagosa Springs by most direct highway. Rest and study. *Wednesday.* At Dolores, western headquarters, 52 miles

west of Durango. *Thursday.* Calling and distribution of Christian literature at Beulah, irrigation district, 17 miles southwest of Dolores. *Friday* and *Saturday.* Same in Shiloh district (many ruins of ancient mound builders' villages), 7 miles west of Beulah. *Saturday evening.* Preaching service in Beulah schoolhouse.

THIRD WEEK

Sunday morning. Preaching service in Shiloh schoolhouse. *Sunday afternoon.* Preaching service in Fairview schoolhouse, 18 miles north of Shiloh. *Sunday evening.* Preaching service in Shelf Rock schoolhouse, 10 miles northwest of Fairview. *Monday evening.* Preaching service in Sandstone schoolhouse, 4 miles south of Shelf Rock. *Tuesday* and *Wednesday.* Visiting at ranches on way to Four Corners, 10 miles from Sandstone. *Wednesday evening.* Preaching service in Four Corners school-



THE MISSIONARY'S FIRST CONGREGATION WAS IN THIS SCHOOLHOUSE TEN MILES NORTH OF DOVE CREEK. THIS THE TYPICAL LOCAL GROUP THAT NEEDS GOSPEL PRIVILEGES AND MISSIONARY VISITATION AND MINISTRATION

house. *Thursday, Friday* and *Saturday.* Visiting at ranches on way to Egner, dry farming district near Utah line, 30 miles northwest of Four Corners.

FOURTH WEEK

Sunday morning. Preaching service in Egner schoolhouse. *Sunday afternoon.* Preaching service in Dove Creek schoolhouse, 4 miles south of Egner. *Sunday evening.* Preaching service in Cahone schoolhouse, 10 miles south of Dove Creek. *Monday* to *Saturday.* Visiting on the way to Mancos, 52 miles from Cahone.

First Sunday of another month! Once more at Mancos ready to cover same itinerary.

For the Filipino School Girl

FROM PANAY ISLAND—CURRENT EVENTS THAT READ LIKE A STORY

BY ELIZABETH S. SARGENT

THE BAPTIST MISSION DORMITORY

FOR YOUNG WOMEN

At Renfroville

Will be open to receive Students

June 5, 1920

THE DORMITORY

Will be under the direction of

MISS ELLEN WEBSTER MARTIEN

Formerly Dean of Women, Stetson University
De Land, Florida

"SO THIS is what the American Mission is going to do with all that property!" said an influential Filipino family man as he read the above from a neat card handed to him by his daughter.

The purchase by the Woman's American Baptist Foreign Mission Society in March, 1920, of a piece of land with six modern bungalows upon it, had caused some comment and provoked the curiosity of the people of Iloilo and its suburbs. For Renfroville is a small suburb of Iloilo, the largest city (population about 48,000) and the most important port of the island of Panay, one of the so-called Visayan group of the Philippine Archipelago. From the city of Iloilo there leads a fine road northward about six miles to Jaro. It is a beautiful, much traveled road, bordered by palms and many trees. On this boulevard midway between these two places is located a large Government High School and athletic field. Across the road is soon to be built an equally fine Normal School plant. Only one small dormitory is provided by the government for the girls who come from distant parts of the province, and it is a serious problem for the parents to find suitable boarding places for their daughters.

So this Filipino girl who was about to enter the High School had eagerly and hopefully handed her father the announcement card from Miss Martien, who had widely distributed these notices. During the months of April and May she received many visits and many letters of inquiry from parents and guardians of prospective students at the government school. Some callers arrived in *calesas* (small native carriages drawn by a pony), some in automobiles, and some on foot. All were received cordially and shown around the one bungalow then ready for occupancy. While the guests sat on the screened-in porch and drank their tea Miss Martien explained to them the plan.

"The houses were all rented at the time of our purchase in March, but fortunately for us and for you, too," she added, "the lease of this one bungalow expired early in May, and so by quick work and cooperation of our friends

in America we were able to accomplish what you have seen—the bedrooms freshly painted, the furniture, this large living room and the dining room and porch ready to accommodate sixteen girls as our regular family and perhaps as many more for the midday meal. The next bungalow which you can see right here," said Miss Martien as she pulled back a mass of vines from the piazza post, "will be vacant in July, so that by the middle of August we hope to have a second cottage dormitory with a covered walk and a vine-covered summer house connecting the two."

This hope of Miss Martien's has been realized, and now in two bungalows the Filipino High School and Normal girls are enjoying the Christian home life. As more applications for admission were received than could be accepted, Miss Martien was able very carefully to pick out the choicest girls, and without exception they have responded to the loving training of this American woman who knows well how to deal with young women. A daily Bible class is held, and many intimate talks with one and another girl keep Miss Martien's hands and heart full.

Dr. and Mrs. Raphael Thomas, of the Iloilo Hospital, have always had open house for the students. Their home is one of the six houses of this new property, and when the Doctor and his family return to America this spring for a much needed furlough, they will leave a piano and other things for the girls, as their house will probably be the third cottage dormitory.

For about six years a student work of this same sort has been conducted for the young men students—Dunwoody Christian Dormitory for Boys under the direction of two Protestant denominations. Already general student gatherings have been held which tax the assembly hall to its limits. On the first Sunday of September over four hundred students gathered here for a decision meeting. That night ninety-one stood as converts. Fifty-four are now ready for baptism. All of the girls in the Renfroville cottage dormitories are now Christians. This has been brought about through quiet personal work and much dependence on prayer.

In October there were days of wild anticipation for "the student family" in the Renfroville bungalows. "She is a professional story-teller and entertainer, a good musician and an all round athlete. She has been on the Chautauqua platforms for two summers and—" Miss Martien paused, glancing around the dinner table into the faces of those expectant, eager girls, "she landed yesterday at Manila!"

"Oh, oh, is she going to visit us here?" "Who is she?" "When will she reach Iloilo?" These and a good many more such questions were fired in rapid succession at Miss Martien.

"Her name is Miss Dorothea Hope Taggart, and her home is in River Falls, Wisconsin, U. S. A. She is going to visit us, yes, more—she is coming to stay with us. I expect she will reach here in four or five days if she catches the next boat from Manila to Iloilo," explained Miss Martien. Miss Taggart did arrive, and now she is

more than fulfilling the expectations of what a Christian social entertainer can do, for she is an efficient Bible teacher as well, wishing to consecrate all her talents to God. Providentially, it seems, another of the bungalows was vacated unexpectedly soon after her arrival. The partitions have been taken out and here is a social recreational center for the use of the young people of the government school right nearby, where during the noon hour or before or after school hours they may rest or play. Constantly here they may see Christianity in action. Bibles and Christian books are everywhere in evidence. This building is inadequate but will serve well as a temporary arrangement.

January 7, 1921, a cable went from the W.A.B.F.M.S.

headquarters in New York telling of a gift of \$7,000 for a real Community Hut, to be built as soon as a suitable site can be obtained on adjoining land. A jitney 'bus has also been donated to run between Jaro and Iloilo. This should pay for itself, and the cottage dormitories will be self-supporting.

God has given us a wonderful opportunity here. He has raised up these splendid women for the work and has touched the great hearts of two givers of the Atlantic District "for such a time as this." Not only are the students open minded and eager, but the parents too in many cases seem willing for Protestant Christianity and the open Bible. Watch the work grow, and pray for it and for the workers!



Iowa and China—A Car Window Contrast

BY WILLIAM E. CHALMERS, D.D.

Religious Education Secretary, American Baptist Publication Society



THE accommodation train rolled its leisurely way from Council Bluffs to Des Moines the view from the car window recalled my recent journey from Tientsin to Nanking. Following the great World's Sunday School Convention in Tokyo I had looked in on our Mission Stations in Japan and China. Agricultural Iowa reminded me of my trip south across China's great plain on the well-managed government railway.

The Chinese fields gave every evidence of close and careful tilling. Only grudgingly was a foot of surface released from cultivation, and every particle of the growth was utilized down to the last straw.

The American fields showed many waste corners and not a few larger spaces cared for in slovenly fashion. Labor was begrudged any part of the product except the most valuable. On many fields the corn stalks were still standing in their sorry wintry dress.

In the matter of stock there was a startling contrast. You looked in vain for a Chinese milch cow or any attempt to produce beef. There was practically no hay. The land was refused to pasturage. Such cows as appeared had been turned into draft animals. But the American scene included great herds of cows and steers which were the product of students of stock culture, and of an abundance of fodder.

The rural homes were very unlike. In one country they were built of mud and thatch with dirt floors. They were surrounded by protecting walls and strong gates, for the population dwells under the fear of the robber. In the other country homes were roomy, lightsome, airy and dry, with sleeping rooms on the second floor and served by conveniences of which the older country had not dreamed.

The railroad stations were similar and dissimilar. Both were well built as a rule, with two pairs of steel ribbons running evenly into the distance. But at one you found a line of soldiers drawn up in military array, and the ever present noisy company of beggars. Most

plaintively and pathetically they stretched their bare arms through the pickets of the fence or ran back and forth the length of the long train acting out their plea in forceful pantomime. The ranks of the professional beggars had been swollen by the famine sufferers, whose emaciation was several degrees more grievous.

The American stations showed a striking contrast in that everybody was well clothed, in woollens and many in furs. There was no suggestion of a beggar. Evidently it was a land of prosperity, and the absence of the soldier indicated that it was also a land of peace and in no fear of rebellion.

Roads were hardly better than a joke in the Eastern country. There were narrow bridle paths for the numerous human burden bearers, shared by the patient, over-loaded beasts. There were broader tracks made by the cumbrous wheels of the primitive carts. These roadways had served for hundreds and hundreds of years, but there was no evidence that anybody had given them any care or thought at any time. For great areas the network of canals serve in place of roads.

In the American landscape the traveler notes the orderly arrangement of roadways, their ample breadth and drainage and some indications of intelligent care. More noticeable is the absence of human beasts of burden and the multiplication of automobile trucks and passenger cars.

In farm equipment the two countries are separated by many centuries. Human bodies are still wearing themselves out with meagre and primitive tools. The bent stick and the curved knife still serve as cultivator and reaper. Every reader of MISSIONS knows the marvelous story of American farm machinery, made more marvelous in contrast with a people who are still in agriculture the contemporaries of early Israel, and live in the shadow of ever-returning famine.

When you seek an explanation of these differences between people who dwell on opposite shores of the same sea, your attention is called to the schoolhouses and church buildings in the Iowa towns and villages.

Baptist Work Among Service Men

BY REV. FLOY THORNTON BARKMAN

Baptist Representative Among Service Men for Southern California

THERE is no religious body of people more willing to help in establishing Christian democracy, or who have in the past assisted in pushing forward the principles of Christian brotherhood among the nations of the world, more than our own Baptist people. In the late World War we stood by the men of the pew and pulpit who went out to fight for justice, liberty and righteousness. Our American Baptists have been loyal to the "Stars and Stripes" and are seeking to keep our country the "land of the free and the home of the brave."

Since the close of the war we have not forgotten the men who are still in the U. S. Service. Men of high purposes and ideals; men with Christian ambitions and those who are endeavoring to live consistent, godly lives, are in the ranks of those who are bearing arms for our Government. We have in our Army and Navy a fine group of Protestant Chaplains. These men are doing excellent work among the officers and enlisted men, in the camps and on the ships. Too often these Chaplains have to stand alone, unprayed for, and quite forgotten by those of us at home. Seldom is there any word of praise or commendation given for their faithfulness. As a result, and because of the fact that at times they must be away from their homes for weeks and sometimes months, they got very lonely, for they love their homes and families as much as we do. Let me suggest to our Baptist folks that we place these Chaplains on our prayer lists, and also that we write and tell them of our interest and prayers. They are God's men and we must stand back of them as we would our Pastors.

In Southern California the Baptists have been doing a work among the Service Men which perhaps only a comparatively few of our people know about. There are practically thirty thousand service men in Southern California, half of this number at San Diego, and the other half scattered between San Pedro, Riverside, Arcadia, Calexico and Campo. The largest work being done is at San Diego, because of the large number of men stationed there, and because of the few Chaplains who are there to minister to the men. There are more than seventy U. S. ships in "The Harbor of the Sun" most of the time, ninety being here at this writing, about fifty-five of which are Destroyers. There are only three Chaplains on the ships using San Diego as their home port, and one of these three is a Catholic. Since each Chaplain touches the men of his ship only, we find more than seventy ships not being touched by any Chaplain. With four camps near San Diego, having three Chaplains, Protestant, ministering to several hundred men of the Army, Navy and Marines, a new Marine Base to be occupied in a few weeks, accommodating an additional five thousand men, and a two million dollar Naval Hospital to be erected, having twenty separate buildings, contracts for six of which have already been let, the Baptists have an opportunity and an open door which we cannot afford to overlook.

We are using various methods in trying to make known to these men the fact that our Baptist churches, locally and nationally, are deeply interested in them. We open

the doors of our churches to them, and, as we are most deeply concerned about their spiritual welfare, we not only invite them to our socials and special activities, but also seek to have them worship with us. In other words, our goal is that they shall know our Master and Lord and unite with His people in His church. Service Men who are Christians are encouraged to bear a strong, manly testimony, through consistent Christian living and a personal word where opportunity affords itself. We are continually holding religious services on ships and in the camps, and much personal work is being done in an effort to tie these men to Christ and the Church. Pastors and Young People's Societies have responded in a very commendable way to the call when given. As a result, these men are uniting with our Baptist churches, but a greater result is in the fact that the Baptist denomination has found a place in the lives and hearts of the men of the Army and Navy which will bear fruit in the years to come.

SOME CONCRETE ILLUSTRATIONS

A short while ago, at the close of a Sunday evening service, a Service Man raised his hand for prayer. He would not make his decision that night when dealt with, but a couple of days later your representative working among these Service Men, looked this fellow up. He was found working out on one of the wharves. Out there, among busy working men at the end of a Government wharf, this man was dealt with carefully, and after a short heart-to-heart talk, he accepted Christ as his personal Saviour. The following Sunday he was accepted for church membership and in the evening he was baptized on profession of his faith. He has become a good worker in the church, and is loved and admired by all who know him. He has now left the Service, married a fine Baptist girl, and both are good workers in the church. A splendid Baptist home has been established.

A sailor was discovered who was discouraged and dissatisfied with the Service. After a long talk with him he promised to attend one of the Baptist churches near his station the next Sunday. This young man was a Baptist boy who needed a friend. Following his first visit to the church he began to take an interest in the work there, and, as a result, his church letter was sent for, and just recently he made known his desire to prepare for the ministry. We have great hopes for his future.

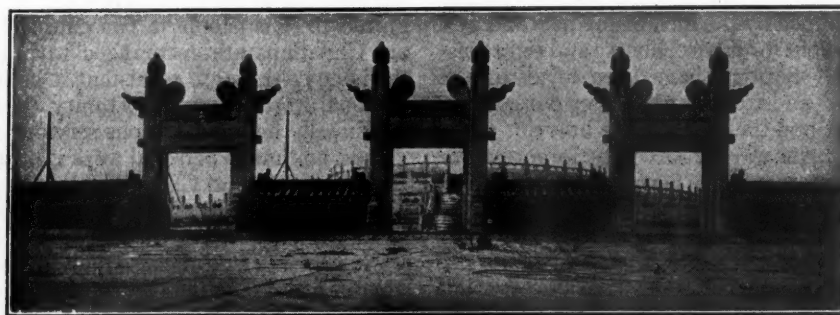
Another young man, from a good Baptist home, got into trouble and was placed in jail. At the request of his father, who lives several hundred miles away and could not get here, your representative took his place and spoke to the officials in the interest of the boy. His request for the young man's release was granted, a wayward son was helped, and a father's heart was made glad.

Men and boys are uniting with our Baptist churches by letter, experience and baptism. We expect a great ingathering of these men in the coming months. A group of young men on one of the largest ships in our harbor is doing a fine piece of personal work among their ship-

mates. This work started as a result of two men being converted on ship. Since that time there has been a goodly number converted and brought into our churches. The Spirit of God is working and we are expecting that many others will follow.

After two years' work among these men, several pages could be written concerning the Christian men who have taken on new courage; of the cold and indifferent boys

who have ceased from their wandering in sin, started to live the Christian life, written home the good news to broken-hearted parents, and thus filling their lives full of the joys of Heaven over answered prayers; and of the many who will always have a warm place in their hearts for the Baptist denomination, because of the fellowship they have felt, and the Christian spirit they have realized, through the ministry of our churches.



Two Hundred Dollars for Ten Cents

BY GEORGE A. HUNTLEY, M.D., SHANGHAI COLLEGE

I HAD just twelve days to wait in Shanghai for the steamer which was to take me to Vancouver en route to "Home, Sweet Home," when I received an urgent letter from Dr. Grant of our Baptist Hospital in Ningpo. He said: "Huntley, I wish you would come and spend a week with me . . . I need you very badly . . . I enclose cheque for your steamer fare, so come."

It was only one night's journey on the steamer, so next morning found me in the Baptist Mission Hospital in Ningpo and I was extremely happy to be in that Evangelistic Beehive. I was interested of course in the medical and surgical work, for that was of a very high order, but the thing that impressed me most was the fact that everybody seemed to be working toward one end—and that to bring the patients to The Great Physician.

The evangelistic spirit seemed to pervade everybody, from Dr. Grant and our American nurse, Miss Harriet Smith, along through the Chinese doctors, the Bible woman and the evangelist, the medical students and the nurses, down to the humblest coolie who swept the floors. Everybody seemed to be living the Christ life and anxious for the patients to "know Him whom to know is life eternal."

When I came away Dr. Grant placed in my hands a small packet which was given to him by a Buddhist woman. The packet contained a bank draft for \$200 and a rosary. This is the story:

The woman had been a vegetarian for more than twenty years. In this country people become vegetarians either because they have visited Battle Creek or for some hygienic reason, but in China it is for the purpose of gaining admission into heaven after death; the price they are willing to pay for salvation.

In order to make her life in the hereafter a little more

comfortable than it might otherwise be she took a long pilgrimage to a temple situated at the top of a high hill. Day after day she journeyed and at last footsore and weary she reached the top. Here she purchased her \$200 bank draft for a total of ten cents. A rather good investment you will think. The only drawback is the draft is not payable in this life and cannot be cashed until the next world is reached. She paid five cents for the paper with the writing, an extra three cents to have the draft and the containing envelope stamped in red, and another two cents to have the whole waved in the priest's incense, thus making it trebly sure.

She had made what seemed to her very adequate preparation for the next world. Her vegetarian vow would secure her admission, her constant use of the rosary would ensure for her favor in the sight of the gods, while the bank draft, sealed and fragrant with incense, would provide the means with which to make a comfortable start in the new life.

This woman was a patient in the Baptist Mission Hospital in Ningpo and daily she heard the message about Jesus, the Friend of sinners and the Friend of women. She said to the Bible woman one day: "If what you say is true then all I have believed and trusted in is false and useless." She became an earnest inquirer after Truth, and one day she asked the nurse to bring her a broken egg which she swallowed triumphantly, thus breaking her vegetarian vow of more than twenty years' standing; and cutting the bridges behind her she launched out into a living faith in Jesus Christ.

She had no further use for the \$200 draft, for she had gained "riches untold," and I am glad to number it among my prized possessions as evidence that the Gospel is still "the power of God unto salvation."

Africa in Spelman and Spelman in Africa

BY AUGUSTA WELDEN COMSTOCK



OW a bit of Africa, in the person of a small girl, came to Spelman and the results of her stay there read like a novel, only it is all true.

The story's beginning is only too common. Wars and desolations in Africa, parents slain and a baby girl thrown into the bush and left to die. That would also have been the end of the story, had not this particular baby been rescued by a Christian worker and given to Miss Clara Howard, who was then a missionary in Africa. Flora Zeto was the name Miss Howard gave to the rescued baby. When five years later she was obliged to return to this country, because of illness, she brought Flora with her. Spelman was Miss Howard's *alma mater*. Always her thought went thither, as a place of hope, of refuge and of Christian help, so to it she came with her adopted child, and Spelman became little Flora's home and school.

Although only five years of age the child's deep-rooted love for her homeland was often manifested in childish and sometimes troublesome ways. For whenever this little child-of-the-wild felt the restraint of the campus, or things did not suit her, she would crawl under the gate and start for Africa. Then some one would have to go out to hunt for her and bring her back. When only eight years of age she gave such sweet and convincing testimony of her love for Christ that she was permitted to be baptized and joined the Friendship Baptist Church. This was the church that housed Spelman the first two years. In the prayer meetings this little girl spoke frequently of her love for the Master and often added, "I am anxious for the time to come when I can go back to teach the little children in Africa who have never heard of Jesus." This was always her objective, as she kept steadily on with her studies through the grades and high school, and became proficient also in music and domestic arts.

Fifteen years before Flora graduated from Spelman, Miss Emma Delaney, another of Spelman's graduates, went alone to the East Coast of Africa to a most difficult field. On her return Daniel Malekebu, a boy who had been converted under her teaching, was very anxious to accompany her to America that he might obtain education and so become able to tell his people about Christ as his teacher had done. But his parents were still heathen and would listen to no such proposition. Seeing how eager their boy was to go, they appointed guards to watch him until his teacher had been gone some days. Then they gave him his freedom. Quickly he stole away and began a dangerous journey of over 200 miles to the coast, hoping each day he might overtake Miss Delaney. This he did not do. He kept on his way, however, and reached Beira, East Africa, before the steamer sailed for England. He persuaded the captain to allow him to work his passage to England. From England he was able to get to America by the same method. There he found friends and his education began. After fourteen years of hard work and hard study he became a well-prepared medical missionary.

When Daniel had been in this country about a year he and Miss Delaney were guests of Miss Howard at Spelman for several days. Daniel and Flora met then for the first time. They were at once drawn together by their love for Africa and the purpose they shared in common of getting a good education and then going back to Africa as missionaries.

When Daniel was in his junior year at Maharry Medical College he wrote quite regularly and told Flora much of his progress and plans. In his senior year he wrote of his clear call to mission work in Africa. Soon after this they became engaged and made joint plans for



DR. AND MRS. DANIEL MALEKEBU

the future. They were married in Spelman Chapel on March 22, 1919. Miss Howard was very happy to give Flora into the care of so fine a young man as Miss Delaney's Daniel.

After these years of preparation this story of love and adventure begins a new chapter, for Dr. Daniel Malekebu and his wife are on their way to work in the land of their birth. Mrs. Malekebu is a child of Spelman in a very real way, and as she goes with her husband to brighten darkened lives and darkened homes in the Dark Continent, she carries with her the spirit and purpose of Spelman, that of educating and uplifting the Negro race by the message and power of the gospel of Christ.

Dr. and Mrs. Malekebu go out under the appointment of the Lott Carey Foreign Mission Board, Phoebus, Virginia. They hoped to reach Blantyre, British East Africa, about the first of March. They will be about 400 miles from the nearest Mission station, and alone. There they will begin their work among the doctor's people on the very spot, they tell us, where David Livingstone died.

Urgent Needs in "Americanization Work"

BY MARY CLARK BARNES

SOME fundamental necessities in so-called "Americanization Work" are obscured in discussion and in practice by current belief that "some one else" is responsible for them. This is especially true in regard to the first essential step in practical Americanization—the teaching of the English language. In a recent study of more than one hundred organizations reporting themselves as "doing Americanization work" in New York City it was found that an almost incredibly small number were teaching the language of America to the polyglot people whom they are supposed to be helping toward American citizenship.

"The public schools are taking care of that," is a popular response to questions in regard to this phase of Americanization work. But it has been stated officially that, "Evening schools in New York City have succeeded in the course of a year in reaching scarcely one-half of one per cent of the hundreds of thousands of illiterate aliens."

In many smaller cities even less is being accomplished. Statistics gathered in 1919, published in 1920, indicate that "only one city in five," in our United States of America, "has any public school provision for adult immigrants." The report, given in "Schooling of the Immigrant," by Frank V. Thompson, continues, "Again we find more than half the communities in the United States which most need provision neglecting to make it."

Further on in the same report we read, "Of the 433 cities reporting facilities in 1917-18, 54 places reported 'no provision' in 1918-19, a loss of one place in eight. . . . Within a year more than two cities give up this work entirely to every five cities which start it."

Evening school terms are short, ranging from 60 to 100 nights in the year. The enrollment of pupils in communities affording most favorable conditions is reported as being "from 5 to 10 per cent of the total number of immigrants whom the census returns designate as non-English-speaking."

Hundreds of thousands of foreign-born young men who were drafted into our army and required to give their lives, at need, in following the flag of a country whose language they could not understand, were taught enough of that language to enable them to obey military orders. Since the armistice was signed other hundreds of thousands, fleeing from war-devasted lands, have come to find bread and homes in return for labor among us.

Is it less urgent that they be taught the vocabularies of peaceful, orderly life than it was that our foreign-born young men be taught the language of war and bloodshed?

Women and children constitute an unprecedentedly large proportion of the new arrivals. The children soon will find their places in public schools, industrial schools and vacation schools, and in meetings held by child-welfare agencies of many names and kinds. Soon they will be singing, "My Country, 'Tis of Thee," as lustily as any descendants of our Pilgrim Fathers.

What of the mothers of these New American children? Shall we leave them mute and deaf to the language which their children acquire so readily?

Government officials keenly studying the whole situation have said recently and emphatically, "*There*, in the immigrant home, is the pivotal point in the whole immigration problem." Not only are these women potential voters in their own right, they are providing home environment for a multitude of the voters of tomorrow. Either we must discard our democratic form of government or face the importance of the influences surrounding the majority of our voters of today and tomorrow and the next day.

The children of today who discard the authority of their non-English-speaking parents and turn away from them in contempt of their inability to understand and conform to the customs of the country in which they are living naturally have little regard for other sources of authority.

The value of enabling parents to qualify for holding parental influence with their growing children as a means of preventing incipient anarchism cannot be questioned.

The need of teaching the language of America to prospective citizens and the special need of teaching and neighboring foreign-born mothers of little children, enabling them to sustain normal relations with their children, are not more urgent than the need of including in our Americanization work something of the vocabulary of spiritual ideals.

That Americanization which contents itself with vivid presentations of America as "The Land of Opportunity" for getting rich, or becoming famous, is not the sort of Americanization to reduce greed, selfishness, office seeking and "graft" among ambitious citizens.

Recognition of the presence of God in the affairs of men dominated the purposes of those who laid the foundations of our Republic. It is due to prospective citizens that efforts to help them qualify for citizenship should include the communication of some knowledge of that religious consciousness which is a fundamental part of the heritage of our people.

In the experience of neighboring and teaching 300 foreign-born women, chiefly mothers of little children, in one of the "segregated districts" on the lower East Side in New York City, our teachers repeatedly met the wistful, sometimes the desperate question, "Do you believe there is a God?" Often this was followed by, "Will He hear?" "Does He care?"

No one unable to answer such questions is qualified to attempt teaching our New Americans.

The Neighbors League Committee of the New York City Branch of the Women's American Baptist Home Society is working in cooperation with Miss Comstock of the Baptist City Mission Society. Her list of women needing English lessons is divided among members of the Neighbors League Committee and given to those who can serve as teachers.

Summer time, rapidly approaching, is a favorable time for making first approach to the little homes of our foreign-born neighbors. The fact of going as a "Neighbor" gives ready access. Hungry hearts everywhere await the coming of good "Neighbors."

Who will enlist for this service?

NEW BOOKS WORTH READING

"Immigration and the Future"

This volume by Frances Kellor, a woman of wide experience and intimate association with leaders in civic affairs, is one of the most important on the subject of immigration that have appeared in recent years. It treats the varied and difficult problems of immigration from many angles, and is perhaps unrivalled in suggestiveness. American business men will find that this is a book for them, not for the doctrinaire. It considers such practical matters as business and immigration, immigrant man-power, foreign markets in America, savings and investments, as well as the new Epoch, immigration before the war, racial relations, racial opinion and principles of assimilation. And the author seeks to be scrupulously fair to all concerned. She presents both sides of controverted questions, and all shades of public opinion. She has a basis of intimate knowledge and accumulated facts gained at first hand, and her work has brought her into contact with the best of our publicists. She does not attempt to answer many of the questions she raises, knowing that the answers must be found by those who are factors in the problem. No reader will remain uninformed, however, regarding the vital importance of immigration in its relation to our economic, social and political life. Nor will he be blind to the good and bad in our past policy, and the urgent need of a definite policy, thoroughly thought out and steadfastly pursued. Our business exploiters of immigrants will scarcely feel comfortable when they see themselves in the mirror here held up before them. Merchants and bankers alike may be led to realize their blindness to opportunities. Americanization workers will get a new view of what that word should imply, in contrast to much now passing under it. And if Americans are half as smart as they believe themselves to be, they will heed the author's suggestion that "it is not an investigation commission that is needed, but the assembling of a permanent, non-partisan body of scientific minds, whose business it will be to function every week in the year, to gather facts as needed, to pursue routine studies, to test and analyze propositions, and to form a center to which public opinion, perplexed on any phase of the subject, can turn for enlightenment." There is sound sense in that. It is a pity that every member of House and Senate could not have read this volume before the immigration matter came up at this session. It is clear that immigration must be taken out of politics, out of the power of racial conflicts, and out of industrial exploitation, and that government, business and the public interest must combine to secure an

adequate and just policy that will lift us out of our present plight and make plain to the world our purpose and policy. By her thoughtful study which lays bare the facts and glosses nothing over, the author has rendered a service of moment. (George H. Doran Co., New York).

Divergent Views of Russia

Russia in the Shadows, by H. G. Wells, gives a terrible picture of conditions as he saw them during his fortnight's stay. He brought away the dominant impression "of a vast irreparable breakdown." He knows how to tell a dramatic and startling story, and we doubt not draws a truthful picture. But with his conclusions as to the character of the Soviet regime and the necessity of recognizing the Bolshevik tyranny as the only possible government, we very much disagree. Russia will never come through to peace and progress and place among civilized nations until Leninism and all that it represents perishes from the unhappy land. His judgment on the acts of the Red Terror is well nigh unaccountable, and as unreliable as his acceptance of Mr. Vanderlip as "the distinguished American financier," who apparently took the novelist in as completely as Lenin did. Of course, the book is readable. (George H. Doran Co., New York).

A volume of quite different type is *The Groping Giant*, Revolutionary Russia, as seen by an American Democrat, William Adams Brown, Jr. The author had the advantage, in the first place, of living in Russia for a year, engaged in the work of the American Committee on Public Information, so that he writes from personal knowledge and study on the spot. Then he had no axe to grind, but as an impartial young American, fired with the spirit of democracy and a student by nature and training, he sought to discover the point of view of the most important groups in Russian life at present—the Masses, the Bolsheviks and the Intelligentsia. The reader feels that this is trustworthy information and evidence, and that is the great thing with regard to Russia. The period of residence was that of the Red revolution and regime—a time when the bitterness, passion and suffering of a transition period was at its height. His conclusion is that in spite of all that has taken place, the distinctive characteristics of the Russian people remain unaltered. This study of the people, therefore, is of permanent value, and its keen analysis of Russian character is a delight. So is the English style, a model in its finish and freedom from the cheap expressions and prevalent slang which the war has imposed upon us. Such pictures as that of a Saturday evening in the great

Cathedral of the Redeemer, with the revelation that the bonds of religion and of race were stronger than differences of class and meant that there would always be a Russian church and nation, are rare. The mark of this book, which ought to have a wide reading, is revealed in the sentence following a sight of the Russian soldiers going home—not a demobilization but a disintegration. "Yet I could feel no anger and no desire to judge, only a desire, if possible, to understand." To understand the men and women, to get the background for judgment as to the future of this people, three-quarters of whom do not think—that was the controlling purpose. This American found Russia a tragedy and warning, but also a source of renewed faith in the worthiness and adequacy of the ideal of free government for which America at her best should stand. We hope for more from the same source. (Yale University Press; \$2.50).

Two Stories of China

A'Chu and Other Stories, Emma T. Anderson (Review and Herald Pub. Assn., Takoma Park, Washington), may sound like a big sneeze, but A'Chu is a Chinese boy you ought to know. A missionary has brought together very simply her observations about Chinese life and customs. She lets you ramble along with her by wheelbarrow, mule-cart, and houseboat, observing the people as you go. She follows the fortunes of the Chang family through the various vicissitudes of school days, market, courtship and wedding. She tells stories of Chinese life. She gives an exposition of the religious life of the Chinese as it is really lived, not as it is described in books. This is one of the most illuminating sections of the book. "Why the Mule Balked," "Matching Wits with the Spirits," "A Beggar in the Spirit World," "Why Amah Was Afraid in the Tent," are some of the titles of these tales through which you look as through a window into the Chinese soul. Then the concluding section of the book, true stories about real people, is in many respects the best in the whole book. The book is beautifully illustrated, and for one who is seeking material for brief talks about China is a perfect treasure house. It's interesting to read, too.

Wang the Ninth, by P. L. Putnam Weale, (Dodd, Mead & Co.), is a thrilling story of China in the Boxer days. It is written by one who has known his China long and intimately. It tells the story of the boy who carried a message from the besieged legation folk to the army of relief and back again. The picture of this Chinese peasant lad is unforgettably drawn and reminds you of Kipling's "Kim" in its vividness and sympathy. No boy who begins the book will lay it down unfinished. Such books make possible the true understanding between nations. A thrilling story full of local color.



FROM THE WORLD FIELDS



FLYING

You little birds that fly so high,
Soaring aloft to the very sky,
How can you even dare to sing?
Why?—God cares for everything.

He gives us strength to fly so high,
He gives us courage; why not fly?
And if we're flying, why not sing?
We know he cares for everything.

We know that we are safe up here,
And so we never think of fear;
He's with us as we soar along,
And so we tell our joy in song.

—Edith Traver.

Lord, thou art ever with us and the assurance of our confidence is in Thee. Whether it be in times of trouble or in the strained patience of suspense; whether the sun shines on our way or the driving storm obscures it; help us to open our hearts with expectation to the teachings of Thy Spirit. For we have desired Thee and our times of wondering are homesick hours. O Thou, our refuge and our strength, uphold us! Give us the joy of Thy presence and the courage to go on, rejoicing in the depth and plenitude of Thy mercies. O leave us not to live in self-regarding loneliness! Make us of use for others. And fulfill at last Thy thought of what we might become under the teaching of thy Spirit and in the companionships of our Father's house. In the name of Christ. Amen.—Isaac Ogden Rankin. in Congregationalist.

THE HELPING HAND

Edited by Helen Barrett Montgomery

CONCERNING WOMEN'S WORK

Not long since, a letter came to hand from the president of one of the mission circles in our country. In it she says: "There seems to be a movement on foot to do away with the women's circles and with their connection with the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, in order to pool its issues into something like a family affair, and entice the men by suppers and classes to seek more missionary enlightenment and to give more toward the New World Movement. On page 82 of the February MISSIONS we have some explanation along the same line, though I cannot see where we are advised to put our distinctive women's work into the hands of church com-

mittees. If such changes in organization are recommended from headquarters, we ought to fall in line, but if the officers there wish us to live up to our recent pledge of alliance to our women's societies, it should be clearly understood that we have the right to maintain our distinctive women's work."

I am very glad that this letter was written, because it gives me an opportunity to speak authoritatively in regard to a matter about which many women are feeling troubled. The whole question of women's work came up in a recent meeting of the Administrative Committee, and there it was cordially recognized that the women's circles are an integral part of our Baptist enterprise; that they cannot be given up without great disaster; and that every effort should be made, not only to strengthen the circles which we now have, but to organize new ones, until there shall not be a church in the Northern Baptist Convention which is not organized for women's work. It is to be remembered that the Women's American Baptist Foreign Society and the Women's American Baptist Home Mission Society are both corporations, organized under the laws of the states, with clearly defined work to do, and with very great financial burdens. This being true, we have our distinctive women's work to carry on. We must erect our buildings, organize our schools, man our hospitals, provide for our very great evangelistic work in homes and Sunday schools, and we cannot do this unless we have strong auxiliaries in the local churches.

There can be no greater calamity than for the women to be stampeded, in these transition days, into giving up their distinctive organizations. We are now about to celebrate the Fiftieth Anniversary of the founding of our Foreign Society. Then, six years later, will come the Fiftieth Anniversary of the founding of the Home Society. It would be a strange way to celebrate by disbanding. Let none of the women be troubled. Let them assume the larger duties, promote missionary interests in the whole church; but let them not forget that they have a duty to their own distinctive societies. Until the Y. W. C. A. disbands and goes into the Y. M. C. A., and the W. C. T. U. disbands and becomes a part of the Anti-Saloon League, let there be no question of disbanding, but let us carry on with enthusiasm, seeking to enlarge our membership, to organize new circles, and to carry out those plans of efficiency which have been so splendidly developed by our women's organizations.

There never was a day when the

denomination more clearly needed a demonstration of the efficiency of the simple organization which the women have developed, than at the present. We can contribute a demonstration of the efficiency and the economy of volunteer work. Let us go into our state work—not to be tamely absorbed but to contribute whatever of good we have to offer.

The Administrative Committee passed upon a statement of the functions which remain to the District Boards under the new plans. This included the promotion of extension work, of the standards of excellence, of the prayer groups, of the White Cross work, the reading contests, the seeking out of candidates, the holding of summer conferences. Surely there is enough in these to absorb all the energies of the women, and when we think that in addition to this they are asked to help in every department of the church's life, we have come not to a day of diminution but of augmenting.

ANOTHER SHOWER COMING

There is a "cloud no bigger than a man's hand" rising in the West, which seems to indicate a new "shower." I received a letter not long ago from Mrs. Gardner, of St. Paul, Minn. She says:

"I have 28 nice stereopticon views which I want to give to Miss Helen M. Rawlings to take back with her; also some other nice pictures for her schools. Now stereopticon views do very little good without a stereopticon, and I know your umbrella is dedicated to the Lord in all such material, so I want to start a shower with ten penny stamps, so that the young people can have the pleasure of contributing toward the precious privilege of enabling little Chinese boys and girls to have the new pleasure of seeing these wonderful pictures. If our own girls and boys should contribute enough to secure two stereopticons, it would be so much better."

So here goes for a new shower for the Stereopticon for Miss Helen Rawlings of Hangchow, China. She is in charge of the Kindergarten Training School at Hangchow, where not only is there a Kindergarten with forty pupils, but where the Chinese teachers are trained to go out and found other kindergartens. In the summer the Chinese school girls held seven half-day schools for poor children in their own towns and villages. Some of these enrolled as high as 120. The girls gave their services, so the schools were free. They opened at 7.30 in the morning and continued until eleven o'clock. They kept these schools going for the six hottest

weeks, during July and August. Girls with such a big spirit of service are worth helping. So send in your contributions. Don't let them be large for any one. We do not want to take from any fund, but if every one will give a two-cent stamp, we will have enough and to spare. Two cents for pictures for the land that has no pictures! Send the stamps to Mrs. Wm. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.

PRIZE JUBILEE SONG

Woman's American Baptist Foreign Mission Society

A joyous day is near;
A time for gladness free;
For brighter hope; for greater cheer,
For stronger faith, for vision clear—
It is our Jubilee!
It is our Jubilee!

With thankfulness and pride,
Our glorious past we see;
There, finding life through self-denied,
A faithful host have lived—have died,
To make this Jubilee!
To make this Jubilee!

A mighty Christian throng—
Wherever they may be—
Their voices raised in grateful song
To Him whose triumph over wrong
Gives us a Jubilee!
Gives us a Jubilee!

Then let us all give heed
To calls from o'er the sea;
And make by love-filled prayer and deed,
By gifts that measure human need,
A world-wide Jubilee!
A world-wide Jubilee!

—Caroline Close.

The above is the prize song of the Jubilee, written by Miss Caroline Close, of Cambridge, Mass. It is to be included in a collection of Songs of the Jubilee which are to be sung at the ten Jubilee celebrations. It is the purpose to make the celebrations festivals of song, and to have a large enough edition of the song books printed so that the delegates can take them home and sing them at the meetings. Four other beautiful Jubilee hymns are included in the collection, which has in addition, "God's Trumpet Wakes the Slumbering World"; "Lift Up Your Heads, Ye Gates of Brass"; "Hark the Song of Jubilee"; "Coming, Coming, Yes, They Are"; "O Zion, Haste"; "Jubilate Deo"; "When I Survey the Wondrous Cross"; "We've a Story to Tell to the Nations"; "I Hear Ten Thousand Voices Singing"; and other notable missionary and devotional hymns.

A VISIT TO MRS. PARTRIDGE

While in Oneida recently, I learned that the widow of S. B. Partridge, who was for twenty-four years a missionary in China, was living in that town, and I gave myself the pleasure of calling upon her. She is tenderly cared for in the home of a son.

Her physical strength has failed somewhat, but she is still intensely interested in all that pertains to the Kingdom. She showed me her Chinese scrap-book and told me many wonderful stories. She says about all she can do now is to pray, and I told her that that was best of all. She is often lonely, and would very much appreciate a letter or a card. It was a great grief to her that by some mistake her name was left out of the birthday calendar of prayer. Her birthday is on January 3rd.

A MESSAGE TO OUR WOMEN

BY MRS. ANDREW MAC LEISH

By the new arrangement of the Baptist calendar, April has become a most important month, the month which ends up the year's business, and which must see every pledge paid. This proper ending of the year's business, is a matter of as great importance to the women of the denomination as to the men, and one in which women everywhere can help. In the majority of our churches pledges for the year's work have been made, and some one must see to it that these pledges are all paid before April 30. Will not each woman who reads this find out whether the matter is being cared for in her church, and if it is not, will she not tactfully set in motion the right influences to secure the payment of every dollar that has been pledged? In those churches where no pledges have been made gifts should be secured which will amount to that church's share of the denomination's missionary work for the year. The women can help greatly in securing these gifts, either for the work as a whole, which belongs to us all, or for certain specific phases or parts of it. These latter can be found in the *Book of Specifics*.

Our denomination has built up through its women a splendid organization of volunteer service, and this must not be lost, for it means hundreds of thousands of dollars every year for our Baptist causes, as well as deep and widespread interest. A place for each service will surely be found, and in the meantime let us give it wherever we can. Women, let us see what we can do this month of April, in our own churches, to secure from each of them the full contribution to the New World Movement which is our obligation.

One other matter calls for our careful thought. During the last weeks of April we begin our District Jubilee Celebrations. They start with New England at Boston, and move west, as you know. It is important that every Association, at least, and every church if possible, should send delegates to its own District Jubilee. Few women who are now leaders in our society will live to see its one hundredth celebration. Let us make the most of this fiftieth. It will be well worth the effort and economies necessary to attend these meetings. There we shall have gathered together some of the fruits of our fifty years of work among the women of the Orient. You know of the women from

India, Burma, China, Japan, and the Philippines who are coming to speak for the millions of other women in their countries to whom we have been sending the light of life during these fifty years. Also we shall have many missionaries to speak to us of their work, as well as exhibits and pictures which will make clearer to us than ever before, the character of the work and the equipment which we have provided for it.

Let us put great emphasis upon our daughters and see to it that the World Wide Guild is fully represented, for remember, this is not merely the closing of our first fifty years as a society; it is also the beginning of our second, and it is these blessed Worth While Girls who must carry the work through its second half century and on to its glorious centennial.

So, with thankful hearts for the blessings of the past, and with great hopes for the future, let us gather at the Jubilees, bringing with us our daughters, not only those of the flesh, but also those of the missionary spirit.

SHAN WOMEN REMEMBER THE JUBILEE

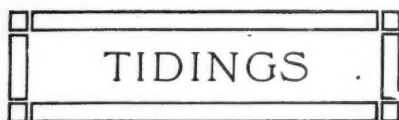
Mrs. Robert Harper of Bhamo, Burma, writes that the Shan Christian women are sending an offering to the Jubilee through Mrs. Tribolet of Mandalay. The whole amount is fifteen rupees (rupee, 30 cents): two offerings of three rupees, three of one rupee, two of eight annas, nine of four annas, fifteen of two annas, ten one anna, and the rest in even smaller amounts. Mrs. Harper thus describes the donors: "We have two old women in our Christian village whom I wish to mention particularly. One is an old woman living alone in a little house in our Christian village. She manages to get her living by collecting leaves or caring for babies while the mothers are out collecting wood in the far away jungle. The other is an old Lisu woman who was captured by the Kachins and held as a slave for a great many years. She has one small pig and manages to get her living by cutting grass for our ponies, or by collecting a soap bark which she sells to the women who use it for washing their hair. She is a quaint old character. We gave her a blanket to keep her warm, but she has given it to the pastor's wife to be put aside to be used as her burial blanket. These two old women contributed two *pice* each, which meant giving almost all they had.

"We have a woman's meeting every Saturday which is under the full charge of the Head Master's wife, who is a Shan and also a former Kimmendine student. The women and teachers take turns in leading. We have one woman who was met in the jungle by a Buddhist Priest who asked her where she was from. She told him where she lived and then he said, 'You are a Jesus Christ's woman.' He then questioned her at great length on the religion of Jesus Christ. He listened attentively and then said, 'Your religion is very good.'"

CAN YOU SEND THEM?

A letter recently received from Dr. F. J. White, President of Shanghai College, says, "Shanghai College is in need of *Geographic Magazines* for its library. Whole volumes would be appreciated, but even single copies will be useful. Please send by mail to F. J. White, Shanghai College, Shanghai, China."

It will be remembered that several years ago we put a notice in the *Helping Hand* about sending books to the library of Shanghai College. Many useful books were sent in this "shower," and we hope that the request of President White will result in a "shower" of National Geographic Magazines. Those not needed in the college can be sent out to the secondary schools and given to pastors. They can be sent at the same rate of postage as prevails in America.



Edited by Harriet Chapell

FIRELIGHT AND SUNSHINE

The little people of the certificate belong to the "Sunshine Bands," which are neighborhood groups of children under the fostering care of the system of Fireside Schools among the Negro people. The Special points of honor for the children of the Bands are illustrated in the panels.

From the headquarters of the Fireside Schools in Nashville comes cheering news. The books of their reading courses have had increased sales of late and instead of 5,000 new subscribers to their journal *Hope*, the mark which they were working to reach by the New Year, they gained 11,000. The Training Classes for Christian Workers conducted at the Headquarters have grown until, at the same rate, enlarged quarters will be necessary before long. The classes opening in November, which will run till April, number 149 in the morning class and over 50 in the evening. "People from all walks of life have joined the classes," writes Miss Grace Eaton. "We have preachers, teachers in public



HIGH SCHOOL CLASS IN GARDENING AT SPELMAN SEMINARY

schools, a few domestics and nurses, and one Probation Officer of the Juvenile Court, but the larger number are simply homemakers for their families."

A most delightful Christmas celebration by these classes has illustrated the joy-giving influence of life of Bible study and family prayers, the things which the Fireside Schools teach most loyally.

SPELMAN'S CELEBRATION

Spelman Seminary opened its doors forty years ago. That is a noteworthy length of service for the colored people, and in that time Spelman has done a noteworthy work. Anniversary celebrations will be held April 6th to 8th, which many friends will come to share. The Woman's American Baptist Home Mission Society will be represented officially by two delegates, Mrs. George W. Coleman and Mrs. C. W. Aiken. Among recent reports from Spelman we find the following comments:

"FORTY YEARS"

"As we look back over the past years we can say, 'God has done great things for us whereof we are glad.' Forty years ago Spelman was but a small child, while today she stands in the full glory of her young womanhood. What a wonderful vision those two noble young women who began this work must have had. As I look out on our beautiful campus today, a small village in itself, with its large building, I cannot but say, 'What wonderful things have been wrought by prayer.'"

"Today we have a faculty of 57, and a student body of over 800 young Christian girls and women. Spelman throws open her campus gates to those who wish to come, with that one great desire, 'To serve.'"

"Never before in the history of the colored race has there been such a great field opened as there is today. The harvest is great and we want the laborers to be many. The girls must be prepared to meet the great problems of educating their people, not only in the common branches of study, but also in regard to the right way of living. Their people are just hungry for

knowledge, for kindness and for love." —*Florence H. Cary.*

"The imperative note is struck in the call for trained teachers. It is significant that even trustees of rural schools are asking for teachers who know how to teach, and who will interest themselves in the community life. The County Vocational Schools which Dr. Dillard is establishing in rural centers are needing the best type of teacher and woman. Many Spelman graduates are teaching in these schools. Two of our graduates have been placed in charge of the training of teachers, one at Allen University, and the other at Selma University. We are not able to furnish as many of either class of teachers as we are asked for. The postgraduate departments show increased registration, and we receive every applicant who can qualify for these departments. Six complete the work of the Teachers' Professional Course at mid-year, and eight more will finish in May." —*Edith V. Brill.*

MEETING DISCOURAGEMENT BRAVELY

A sewing teacher in Georgia has achieved a modest but notable success. This year the conditions in that region have been economically very discouraging for the colored people. They are, as she expressed it, "within easy reach of the ever-advancing, crouching wolf, 'Hard Times,' whose eyes become more determined and whose teeth more keen with each moment." Many of them had to leave their rural homes, the loss from the boll weevil and low prices for farm products having driven hundreds in the neighborhood of Athens, Ga., to dire poverty.

The schools suffer from this condition. Many parents who under normal conditions unstintingly did their part as patrons of Jeruel Baptist Institute, now come with tearful eyes pleading that their children may be allowed to stay in school, even if they cannot pay the small charges. Girls unable to pay a penny but willing to work, come to the office or send in many pathetic letters. The management is doing all it can to share the school opportunities with as many as possible.

Under these discouragements the sewing department of the Institute has made good progress with 55 girls enrolled. One girl when she entered, October first, did not know how to hold a needle. On December 11th she finished an apron to be a Christmas present for her mother. By the efficient work of the girls and the teacher, Miss Roberta M. Milner, the class has been maintained, independent of the school treasury, by the sales of work it has done.

IF "YOU ALL" KNEW!

Away down south in Carolina in the eastern part of the capital city of Columbia there is a beautiful college campus whose college halls and walls are surrounded by trees and gardens.

While you are sitting here in your easy chair let me bring before you just a few of the large and varied and exceedingly interesting collection of trees.

First there are the tall and stately oaks; the beautiful silver-leaf maples; the glistening mock-oranges in trim little rows; the dogwood trees that flaunt their lovely blossoms in early summer; the feathery crepe-myrtles with their delicate pink blossoms; the staid old hickorys; the sweet magnolias; and the murmuring pines. Then, too, we have those trees which seem religiously associated—the Judas tree, and the Tree of Heaven; the sweet gum bears its own testimony; and the blackberry and mulberry are no mean rivals for your attention.

And would you know the story of those who walk beneath their shadows? The story is short and simply told—for the story of the trees is in a way the story of the students. Some there are who are young and beautiful; some that truly aspire toward higher things. Men there are, too, like the oak trees, who have stood up against adverse winds and are becoming staunch supporters of the Christian faith; young women whose homes will ever be a shelter for all that is pure and true; girls, too, who now know little but the showy surface of real life, but who are unconsciously becoming imbued with the sweeter truer spirit of the atmosphere in which they live. Then there are those who are already "bearing much fruit" and whose influence will tell for good wherever they may go.

Yes, the boys and girls of the preparatory department, the young men and young women of the high school and college, and the older men in the theological school, are all trees well worth cultivating, and I know you have already become genuinely interested in this "Plantation Forestry" of ours.

Who has charge of this nursery? Who looks after the young and tender blossoms; sees to the pruning, and the enriching of this part of Mother Earth where God has planted them? Who are those, you ask, who for the past fifty years have labored that these lives might grow straight and strong, pure and true, believing in the only

true God our Father, who has put into every human life an immortal soul? They are those who have come to Benedict College, first from the North, then from many other sections of our country, to show to our Negro neighbors of the sunny South that God would have them also "increase in wisdom and stature and in Favor with God and Man."—*Eudora Spencer Blackburn.*

MISS CARRIE V. DYER—1839-1921

BY MARY A. TEFFT

Born in Michigan of Vermont parentage; led by a remarkable series of influences to deep interest in the slaves and freedmen of the South; led by an equally unmistakable series of providences to the Baptist fold and to forty-seven years of service among the colored people, all but two of these years under the "Michigan Society," the Women's American Baptist Home Mission Society, the longest term of continuous service, the writer believes, given by any missionary of our Home Mission Society in the school work among the colored people.

When a young child she saw hunters from Virginia pass her home on the track of escaping slaves. Her mother's death when the daughter was thirteen years old led her to being trained in Vermont in the home of an uncle who was a Garrisonian Abolitionist and whose home was a station of the "Underground Railroad"; a blessing from the lips of William Lloyd Garrison, his hand on her head, fixed her interest in the slave. Later, in Michigan, a man in whose family she boarded expressed his wish to buy a rope to hang her because she desired to teach the colored people if they should be set free.

From her mother's training for faith in the Scriptures and in prayer, through the training by the infidel uncle who attempted systematically to destroy her faith, she emerged a woman whose every move was directed by God in answer to prayer. She was providentially directed to the colored shelter in Providence, R. I. After two years a summons to Nashville Institute was answered by her starting in thirty-six hours, because in answer to prayer a substitute appeared in Providence. She taught and trained the ex-slaves in Nashville for thirteen years, her summers being spent in speaking in churches and associations in the North. At this time she offered herself to the Foreign Mission Board and was accepted. At the same time Mrs. Hartshorn offered to the Home Mission Society money to buy the land and begin building the school which bears his name on condition that the school be put under the care of Rev. and Mrs. Tefft and Miss Dyer. She was released from her foreign appointment and for thirty-two years labored in Hartshorn Memorial College. Her summers were given without remuneration in the North or to arousing interest in education among the colored churches in Virginia.

Miss Dyer gave all there was of her to the work and the the people. She never exalted and never defended herself. She was not jealous of her fellow workers. She rejoiced in their successes. Many daughters in the South are named for her, many families are trained according to her principles, many schools taught by her example, many pastors assisted according to her instructions, many Sunday schools taught by her inspiration, and numerous missionary and temperance societies exist because she gave herself to such work with her pupils. She would have been the last one to claim the credit of the success of Hartshorn College, yet no one had a stronger personal influence. She lives in her pupils. Her influence will never cease.

FROM "ODE TO ETHIOPIA"

They tread the fields where honor calls,
Their voices sound through senate halls
In majesty and power.

To right they cling; the hymns they sing
Up to the skies in beauty ring,
And bolder grow each hour.

—Paul Laurence Dunbar.

A CHANGE OF ADDRESS

Carneyville, Wyoming, where the interesting Social Center work is being carried on by Miss Myrtie Rayner and Miss Anna Kvamme, has been renamed by the government as Kleenburn, Wyoming. This has been done at the request of the Peabody Coal Company, which will hereafter have its central offices at Kleenburn. The change should be noted by all correspondents of our missionaries.

AMERICANIZATION NOTES

We have a fine Americanization work in Pocatello, Idaho, under Rev. and Mrs. J. B. Wakem. This work was begun under the auspices of the Y. M. C. A., but has recently been taken over by our Home Mission Society. There are Greeks, Italians and Mexicans in the class. Some of the men have begun attending the Men's Bible Class at the Baptist church and one young Greek recently refused the presidency of his colony because he said that he did not expect to attend their church any more. He attends both Sunday school and preaching services regularly. Others attend more or less. An Italian family lost a child by death. They sent for Mr. Tunnell, pastor of the Baptist church, to conduct the funeral service. The School Board is so convinced of the worth of the work that they furnish a room rent free and also heat and light it free of charge. We should have a Community Center here.

The church at Everett, Washington, has a class of Japanese doing good work. The women meet in one of the homes and sew, embroider and knit under the direction of their teachers. As they work they are learning the language all the more readily because of their interest in the work. How to interest them in the Bible stories

is the problem the teachers are now trying to solve. There is also an evening class for men. These read and discuss their text books and the papers, and close the evening with the New Testament. A copy was given to each pupil by the pastor.

The following beautiful incident occurred some time ago in the little town of Adams, Ore. A retired Methodist minister and his wife always raise quantities of flowers. Some Greek laborers came into the town for a short time only. The minister learned how many there were and bouquets were made up for each. He then copied in the Greek text a verse from the New Testament and tied one to each bouquet. The men were delighted and kept the flowers until they were shrivelled and dried. How much may have been done by the Word which shall not return void, only the Father can know.

MISSION CONFERENCE

Note these dates for the Home Mission Conference at Northfield, July 5-12. Now is the time to appoint a delegate to represent your society at this conference. Definite information regarding speakers, teachers, camp leaders, rates and railroad fares will be mailed on request. Write Miss Cornelia Bedell, Nyack, N. Y.

FROM THE FAR LANDS

SERVICE IN PRACTICE

Service and Shanghai Baptist College are more or less synonymous terms, for in that great Baptist College in East China service is being practised constantly. Rev. Henry Huizinga, one of the members of the faculty, tells the following: "A short while ago I attended a missionary association meeting in Shanghai. The people were discussing the idea of Service in the churches and a missionary got up who is not connected with our denomination in any way and said: 'If you want a good example of Service, go to Shanghai College where the students are all imbued with the idea and where they teach and put into practice the most wholesome ideas on this subject.'

"Who can tell what part of the work is important and what part is unimportant in a College at Shanghai, the gateway to China, with 400 students who come from all parts of China, who get instruction in various subjects—science, sociology, religion, education, etc., a College where twenty-eight men are definitely preparing themselves for the Gospel ministry, where many are planning to become teachers, others doctors, lawyers, scientific farmers, engineers, business men, etc., where all of them, both in weekday classes and in Sunday school learn the truth about Christ, and where forty students last year received the word and were baptized, while many others, Christian and non-Christian, have

been stirred up by their daily contact with lives of Christian teachers and students?"

HOW WOULD YOU LIKE TO EAT THESE?

Did anyone ever say there was nothing new in the line of food? One of the missionaries in a recent letter gives a list of special dishes which are certainly not yet common in America. "In Japan," he writes, "you might be treated to canned bamboo or broiled devilfish. In Singapore roasted watermelon seeds and crawfish cakes are relished, while along the streets of Hongkong are pickled cats, snakes and toads in large glass bottles. If you prefer to preserve your own toads you can purchase them alive in the market, or large, fat roasted beetles may sound more appetizing. If your stomach is delicate you might relish birds'-nest pudding. Over in that little shop are eight men busily scrubbing out the dirt and tiny feathers from birds' nests. The finished product is a yellow, tasteless gelatinous seaweed nest which would melt in your mouth."

STUDENT CONFERENCE IN WEST CHINA

An interesting account has arrived from the Summer Student Conference of the Y. M. C. A. in Chengtu, the capital of Szechuan Province—a conference in several respects unique. The gathering place was a Buddhist temple outside the north gate of the city. Students from many schools joined in recreation, Bible study classes and life work meetings for five days. The secretary of the Y. M. C. A., in writing of the Conference said: "The last meeting told the tale. Mr. Openshaw (in charge of Baptist evangelistic work in Chengtu) simply could not close the meeting. It ran on without let or hindrance from 6:15 to 9:15, the confessions and testimonies only interspersed by songs and heartfelt prayers. Students who had never spoken in a meeting before declared their allegiance to Jesus Christ. Others told of the powerful effect of the Conference on their lives and of their determination to follow Christ."

INDUSTRIAL BOOM IN HUCHOW

Because of the changing industrial conditions in Huchow, a city in East China with a population estimated at 125,000, the opportunities open to our workers there are growing larger and larger, according to Mr. E. H. Clayton, who is in charge of the evangelistic and educational work. "Our city is in the midst of a wonderful industrial boom. We are in the exact geographical center of the silk country, but to date Huchow silk has had little reputation as compared with Hangchow and Soochow, the two larger cities at the south and north edge of the mulberry country. Formerly the larger part of the Huchow product was sent to these cities for weaving and consequently their reputations as silk

centers were enhanced at the expense of Huchow. But within the last two years Huchow has waked up. Last year 1,000 new looms were installed and this year the number runs well toward a thousand. Since spring 5,000 people have come to the city for weaving alone and factories are going up everywhere. The Huchow people will hereafter do the larger part of their weaving at home, adding prosperity to an already prosperous city. And with increased prosperity will come to us increased opportunity and responsibility. A movement is being started which we hope will end in tearing down the city wall, giving us a sewage system, the elimination of malaria and typhoid, and the sanitary rehabilitation of the city. Increased prosperity will be a mighty ally in this work."

FACULTY COOPERATION AND LOYALTY

A decided spirit of cooperation and loyalty exists among the members of the staff of Wayland Academy in Hangchow, East China. A recent letter from Rev. E. H. Cressy tells of this. "One of the things that gives the greatest element of strength to the institution is the spirit of the Chinese teachers, several of whom have refused offers of business positions at considerably larger salaries than we can offer and in some cases in spite of the opposition of their families. This term I have in one or two cases suggested to these men that they do not undertake some additional work which I feared would overburden them. As I write, one of them is engaged in the next room on some work of this sort, which does not necessarily have to be done, but which he prefers to clean up before vacation. Of course this is not true of every one, but it is true of the majority and determines the spirit of the school."

CHINESE GRATITUDE

The gratitude which the Chinese people feel for American aid was strikingly demonstrated not long ago in Wen An, a county which suffered severely in the floods of 1917; in fact, says Rev. Robert E. Chandler, of Tientsin, the country is barely dry after three years. During the floods Rev. W. B. Stelle and other Congregational missionaries worked unceasingly on the construction of dykes and on other forms of relief work. So the people of the county, as soon as they were able, determined to express their gratitude by gifts to the church and a public procession. Representatives of seventeen villages contributed to the celebration. A representative of the county magistrate, the chief of police, the postmaster, and other dignitaries participated. Many details of the procession bore the imprint of non-Christian rites, but there was no doubt as to the respect the participants felt for the Christian church and its representatives. The gifts were borne on tables or platforms, just as they would have been in a wedding

or funeral procession. The first was a large framed picture of Mr. Stelle. Then came a copper bell for the chapel. The people regretted that they could not give a bell tower too, but the locusts came upon them after the flood. The third gift was a baby organ, made in China. Everybody made speeches, and all the Americans agreed that people who expressed their gratitude so willingly and substantially are truly worth helping.

WHAT THE STUDENT VOLUNTEERS ARE DOING

BY L. CURTIS FOYE

Would it be interesting to the readers of MISSIONS to know what some of the young people, who are preparing to go as missionaries, are doing while still in training? The Student Volunteer Band, of which I write, is one of the four at Boston University, and its work and program are typical of all Student Volunteer Bands.

There are the regular weekly meetings, where the members of the band get away by themselves for a quiet hour of inspiration and communion with the great Leader and Brother. But this is merely the selfish end of the program, wherein the members get strength and courage to carry on the larger program. This larger program is to try to present the needs of the foreign fields to other young people, in such a way that they too, may catch a vision and prepare themselves for the great work. Many methods are used in presenting this appeal. Open meetings, talks by returned missionaries, and stereopticon lectures on the work and the need, have proved very successful in leading many to a decision.

But by far the best method that we have employed is that of personal work. We have a delegation, or team, which goes about conducting services in evangelical churches, and conferring with young people, some of whom have been wavering over a decision. Not only do we help others, but we gain as much inspiration and strength ourselves. What greater joy or inspiration is there than that of helping others to find their places in the workshop of Jesus Christ? Nearly every Sunday others of our number are conducting services alone, with the same purpose in view as that of our team.

Usually our teams and individuals receive a ready response, and, although we do not always see immediate results, we find that we have started many people to thinking seriously of a life work in the service of the Master. Many times we have been able to find recruits in people who have thought, as they were neither teachers nor preachers, that there would be no place for them to work. A few weeks ago, after a meeting in which we had tried to show the many different kinds of workers that were needed, a young lady came to the platform and said, "Do you really mean that the missionary boards can find a place in the field for stenographers?" Very gladly we replied in the

affirmative, and started the girl along the right way. Later we were told that the mother of the girl had been praying that her daughter might become a missionary, but the girl had thought that there was no place for her.

Thus it might be said that our Student Volunteers are doing missionary work at home, while training for a larger service in years to come.

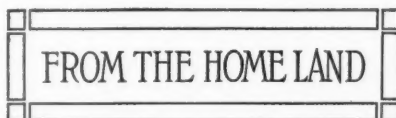
(The writer is a member of the Dorchester Temple Baptist Church, of which his father, Rev. Otis W. Foye, is pastor.

A LETTER FROM DR. STRONG

Dear Dr. Grose: MISSIONS could not do a better thing than to call the attention of our Baptist denomination to the *Historical Sketch of the South China Mission*, by Lida Scott Ashmore, the wife of William Ashmore, Jr., our esteemed missionary in Swatow for these last thirty-two years. It is a wonderful record of Christian progress, beginning with the life and work of Mr. Ashmore's father, the intrepid and heroic pioneer, founder and builder, and supplemented by the even larger work of his son, who has now completed his translation of the Bible into the colloquial Chinese. The book, printed in China, with more than 150 views and portraits, is a remarkable product of Chinese typographic art, and a noble memorial of Christian service. Mr. and Mrs. Ashmore, I am glad to say, are now on furlough for a few months at Buena Park, California, and will be glad to send a copy of the work, postage paid, for \$2, to any address on receipt of the money. I commend the book to all our missionary helpers as containing valuable and interesting material for meetings and addresses.

Faithfully yours,

AUGUSTUS H. STRONG.



NOTE FROM OUR ENGLISH GUESTS

New York, February 18, 1921.

Dear Sir: On the eve of my departure from the United States will you permit me on behalf of my colleague, Rev. C. E. Wilson, and myself, to thank all who have extended kindness to us during our stay in this country as the delegation of the British Baptist Missionary Society. We have been greatly moved by the generous hospitality we have received and by the cordiality with which the various topics under consideration have been discussed with us by the representatives of the Boards of the Northern and Southern Conventions.

I believe that our deliberations will result in closer cooperation and more effective service for the good of those amongst whom our brethren and sisters

on the Field are laboring with so much devotion and that the extension of our Lord's Kingdom will be promoted.

Incidentally, feelings of amity between the United States and Great Britain will be strengthened by such intercourse as we have had, and the memory of our happy visit will abide with us through the coming years. Yours sincerely,

THOS. S. PENNY.

A TWENTIETH CENTURY MISSIONARY METHOD

There has been a work going on at Brighton, Colorado, which some of the residents classify as a modern miracle. They did not believe that it could be done. It is another achievement to be written to the credit of the chapel car work. This time it was the "Emmanuel," with Rev. and Mrs. A. C. Blinzinger in charge. At first they could barely secure a hearing yet there were a few people with vision in the town who had been praying for a church for nearly twenty years. At the outset a Sunday school was organized with 26 members. But it was not long before the school outgrew the car; it has a present enrollment of over 100. A church was organized November 14, 1920, with 26 charter members. By the first of the year 15 came in by baptism, the candidates going to Denver to receive the ordinance, a practical demonstration in the big city of the effective working of Home Missions in neglected fields.

A Woman's Mission Society, B. Y. P. U. and Junior Union have been organized. The best lot for a church site in the city of Brighton, on the main street, 75 x 130, costing \$1,200, has been purchased. Plans have been adopted for a real working church with twenty Sunday school rooms. At the present writing the basement has been excavated and the concrete work finished. Just as everything was in readiness to go on with the superstructure the pastor, Rev. J. L. Hedblom, formerly of Longmont, Colo., was called. Financial provision has been made for the completion of the building. Chapel car "Emmanuel," with the present missionaries in charge, has been in Colorado over eleven years.

FIELD NOTES

An American Christian physician in Tegucigalpa offers his services without remuneration in connection with a hospital in Honduras if we would build and conduct one. The need of a nurses' training school for the Republic is especially urged. A prominent citizen of the capital offers to give us all the land we need for such a hospital and in addition sufficient land for any kind of school we will open. Our missionary in Honduras, Mr. Lance A. Mantle writes that when the President of Honduras was informed of the project he offered to see that the government guarantee a suitable tract of land, provided the land offered by this friend was not suitable,

and in addition to see that all building material and equipment for the hospital be admitted free of duty.

Rev. C. S. Detweiler's trip through Mexico in the first month of this year, enabled him to renew his acquaintance with a number of pastors and strengthen the ties binding the Mexican Baptist churches to those of the North. It was his pleasure to speak to large congregations in Nuevo Laredo, Monterey, Saltillo, Mexico City, Puebla and Tehuacan.

Dr. Rolvix Harlan reports a growing interest in rural demonstration work throughout the territory of the Northern Baptist Convention.

Plans are well under way for the conversion of a large garage at the International Baptist Seminary, East Orange, N. J., into a dormitory for married students.

Representatives from two more Indian tribes recently have been received as students in Bacone College. There are now 23 tribes represented, and six different states outside of Oklahoma. And of greater significance is the report that just before the winter holidays, 35 of the students were baptized as a result of some special meetings.

Thirty-three and one-half acres of land in El Cristo have been purchased recently by the Home Mission Society to afford an adequate campus and make possible the long delayed enlargement of Los Colegios Internacionales. The course of study has been enlarged until it gives the equivalent offered by the National Institutes. For some time the attendance has taxed the limit of comfortable accommodation.

Sailed, Saturday, February 19, from New York for Kingston, Jamaica, the party composed of Mr. T. S. Penny of England, Dr. Mornay Williams of New York, Dr. George R. Hovey and Rev. C. S. Detweiler of the Home Mission Society. From Jamaica Dr. Hovey and Mr. Detweiler will go to Porto Rico, arriving there about the middle of March, where a study of the educational problems of the island will be made. They will take part in the dedication of the new church at San Juan and in the annual meeting of the Porto Rican Baptist Association. From Porto Rico they will go to Cuba and thence on to New York by way of Florida, being absent from Home Mission headquarters about two months.

Recently the alumni of Morehouse College, Atlanta Ga., expressed their interest in their *alma mater* by presenting the president with an automobile.

Ground was broken for a new building at Bacone College, our Indian school in Oklahoma, February 26. The laying of the corner-stone has been scheduled for April 21. This will be the first of the build-

ings imperatively needed at Bacone, the erection of which has been made possible by the generous contribution from Indians augmenting the funds made available by the General Education Board and the Home Mission Society.

Jackson College, Jackson, Miss., has recently held one of its very successful Ministers, Institutes, at which from 60 to 70 colored preachers were present for two weeks. It is taught by Southern white pastors and by colored pastors and is one of the most valuable influences in the work of the colored preachers throughout the state.

Under the influence of president Hubert of Jackson College, the colored educational forces have been brought together and a State Educational Committee has been formed which hopes to unify the Baptist educational work among the colored people. Instead of rival schools it is hoped that all the schools will cooperate and form one harmonious system of Christian education.

Hartshorn Memorial College, Richmond, Va., on Sunday, February 6, held a service in memory of Miss Carrie V. Dyer, so long an honored teacher and lady principal in this school. Miss Dyer was one of the veterans in the service. She had a host of friends, occupying influential positions, who were once her pupils. Her influence was wide and wholesome.

During recent weeks Rev. and Mrs. Blanchard, in charge of chapel car "Glad Tidings," have been leading a successful campaign in Little Blue, Mo., for the raising of funds to erect a church edifice. Work upon the building will be started in the spring. Cash and pledges sufficient to cover the estimated cost of the building are now in hand.

From the Far West come cheering reports of the latest efforts of Secretary F. H. Divine to help churches over the hill in their financial campaigns. At Tucson, Arizona, \$105,000 was raised with which to erect and equip a new edifice for the First Baptist Church. When Emmanuel Baptist Church, Sparks, Nevada, asked for \$12,000 with which to build a new parsonage and make needed changes in the church building, \$12,281 was forthcoming in cash and pledges. And the good work is continuing elsewhere.

After three years and a half in Salvador, Rev. and Mrs. F. L. Humphrey are able to report one organized church of 21 members in San Miguel; six congregations with regular services at important centers of population; three other places where meetings are held occasionally; a book and Bible depository established in San Miguel; a Sunday school that had during 1920 an average attendance of 29 with three classes; a native worker located at a convenient center after sixteen years as Bible

colporter; the goodwill of the masses of the people and the leading classes; the respect of government officials who guarantee and give liberty to carry on the work; the distribution of a thousand pages of tracts and Christian papers every week of the year; four buildings rented in which are held weekly twelve meetings and which serve as centers of Christian influence.

TAKE NOTE OF THIS

The American Baptist Home Mission Society is not associated in any way with the management or support of the work among the Jews conducted by Rev. Armin A. Holzer, of Philadelphia, or by Mr. Leopold Cohn, of the Borough of Brooklyn. These missions are not a recognized part of any Baptist denominational agency.

CHARLES L. WHITE, *Ex. Sec'y.*

Mission Study Text Books for 1921

FOREIGN

Adult: Why and How of Foreign Missions, by A. J. Brown (revised edition); The Kingdom and the Nations, by Eric North.

Young People: A book on the varied phases of Foreign Missionary Service by J. Lovell Murray (ready May 1).

Intermediate: A Noble Army—Sketches of famous missionaries representing varied phases of missionary service in different parts of the world, by Ethel Daniels Hubbard. Published by Central Committee on the United Study of Foreign Missions and promoted jointly by that Committee and Missionary Education Movement.

Junior: Under Many Flags—Stories of famous missionaries illustrating variety of the missionary task, by Mrs. E. C. Cronk and Elsie Singmaster. Published by M. E. M., and promoted jointly by it and Central Committee. Ready April 1. Picture Sheet: The Missionary at Work. (Ready in April).

Primary: Picture Story Set: Children at Home Around the World (tentative title).

HOME

Adult: From Survey to Service, by H. Paul Douglass. A book on the Home Mission tasks revealed by the surveys. Joint book, M. E. M. and Council of Women for Home Missions.

Young People: Playing Square with Tomorrow. A book on the challenge presented to young people by the unfinished tasks of the church in America, by Fred Eastman. (Ready in April; joint book).

Intermediate: Making Life Count, by Eugene C. Foster. Recommended by the Sub-Committee on Young People's Literature for further promotion in this program.

Junior: Stay at Home Journeys. A book of stories of the homes of the children of America, by Agnes Wilson Osborne. (Joint book). Ready April 1. Picture Sheet: Homes of the Children of America.

Primary: Picture Story Set: Children at Home in America, by Anita B. Ferris.

THE STANDING OF THE STATES ON FEBRUARY 20, 1921

THESE REPORTS ISSUED AS OF FEBRUARY 20, 1921, ARE COMPILED ON THE BASIS OF A FORM OF REPORT ADOPTED BY THE GENERAL BOARD OF PROMOTION AT ITS ANNUAL MEETING HELD IN MINNEAPOLIS, DECEMBER 1 AND 2, 1920

TABLE A—The States, Arranged in Order of Percentages of the Amounts Subscribed on Their Allotments

States	Quota	Amount pledged or paid Feb. 20, 1921	Per Cent. of Quota Feb. 20, 1921
North Dakota	\$200,000	\$200,283.99	100.14
Arizona	215,000	215,105.00	100.04
Wyoming	113,000	92,668.00	82.
Vermont	650,000	482,126.20	74.2
Washington, E.	626,000	416,142.93	66.5
District of Columbia	200,000	132,000.00	66.
Montana	200,000	128,973.00	64.5
Missouri	1,000,000	611,917.17	61.2
New York State	7,606,000	4,634,628.73	60.9
Idaho	287,000	173,102.61	60.3
Nevada	51,000	30,000.00	58.8
New York Metropol'n	10,000,000	5,870,468.00	58.7
Michigan	3,500,000	2,000,000.00	57.1
Rhode Island	1,320,000	750,000.00	56.8
Massachusetts	7,877,000	4,307,313.00	54.7
South Dakota	640,000	350,000.00	54.7
New Jersey	5,341,000	2,803,804.14	52.5
West Virginia	1,980,000	1,043,000.00	52.7
Washington, W.	830,000	434,713.00	52.4
California, N.	1,654,000	859,500.00	51.9
Indiana	3,500,000	1,814,072.21	51.8
Pennsylvania	8,968,000	4,596,650.56	51.3
California, S.	3,669,000	1,849,500.00	50.4
Connecticut	2,255,000	1,107,196.36	49.1
Oregon	1,045,000	501,000.00	47.8
Colorado	1,301,000	610,000.00	46.8
New Hampshire	1,107,000	518,000.00	46.8
Ohio	7,000,000	3,220,167.36	46.
Wisconsin	1,540,000	626,549.00	40.7
Maine	2,050,000	796,000.00	38.8
Delaware	150,000	58,048.61	38.7
Iowa	3,270,000	1,261,425.48	38.6
Illinois	7,108,000	2,593,784.00	36.5
Kansas	3,085,000	1,125,000.00	36.5
Nebraska	1,506,000	547,600.00	36.4
Minnesota	2,640,000	903,229.30	34.2
Utah	75,000	25,668.00	34.2
Totals	\$94,559,000	\$47,689,636.65	50.75

*Includes large payments on pledges to New World Movement credited to fiscal year ending April 30, 1920.

MISSIONS

TABLE B—The States Arranged in Order of Highest Percentages of Payments on Pledges

States	Amount paid Apr. 1, 1919 to May 1, 1920	Amount due on pledges to Feb. 20, 1921	Amount paid on pledges May 1, 1920 to Feb. 20, 1921	Percentage paid on amount due on pledges Jan. 20, 1921
Nebraska	\$62,966.91	\$97,857.10	\$96,453.01	98.57
New Hampshire	61,800.00	92,115.90	89,310.06	96.95
Illinois	100,160.00	503,512.56	483,462.04	96.02
Iowa	130,235.39	228,409.88	211,269.46	92.50
Dist. Columbia	11,336.97	24,364.27	21,304.95	87.44
Connecticut	56,384.00	212,179.96	184,029.14	86.73
Maine	65,999.00	147,401.80	127,573.91	86.55
*New York Metro.	685,887.00	1,424,758.89	1,228,279.00	86.20
Utah	2,092.00	4,760.47	4,069.19	85.48
Minnesota	90,857.00	164,034.15	139,505.77	85.05
Kansas	71,368.00	212,749.37	177,225.67	83.30
Rhode Island	23,505.00	146,693.87	121,509.62	82.83
New York State	374,756.74	836,687.42	681,535.55	81.46
Washington, E.	26,969.00	78,582.01	62,952.82	80.11
New Jersey	126,327.88	552,721.47	436,664.06	79.04
Massachusetts	184,941.00	832,389.35	655,907.09	78.80
Wisconsin	37,596.17	118,921.39	88,446.84	74.37
Pennsylvania	254,478.07	876,771.37	629,460.15	71.79
Ohio	110,056.34	627,993.61	447,667.33	71.29
Washington, W.	27,805.00	82,220.81	57,879.68	70.40
West Virginia	40,237.00	202,477.90	142,506.13	70.38
North Dakota	5,582.09	39,314.23	27,634.21	70.29
Nevada	561.62	5,944.32	3,969.18	66.77
Indiana	102,989.39	345,501.88	230,266.80	66.65
Oregon	11,790.00	98,871.28	65,541.05	66.29
Idaho	10,422.00	32,848.55	21,634.37	65.86
California, N.	25,500.63	168,401.28	108,801.92	64.61
California, S.	140,328.00	345,116.01	222,732.56	64.54
Michigan	93,906.00	384,878.50	247,949.99	64.42
Montana	9,163.20	24,192.04	15,163.15	62.68
Vermont	38,453.86	89,586.25	56,135.32	62.66
Colorado	29,165.00	117,282.20	72,848.59	62.11
South Dakota	20,000.00	66,633.60	36,231.33	54.37
Arizona	9,799.85	41,455.19	22,094.14	53.30
Wyoming	4,513.00	17,800.26	9,469.90	53.20
Delaware	8,311.00	10,043.10	5,277.43	52.55
Missouri	1,122.16	123,331.73	51,250.53	41.56
Totals	\$3,057,366.27	\$9,378,803.97	\$7,284,212.14	77.66

What Other Denominations Are Doing

TO KNOW WHAT FELLOW WORKERS ARE ACCOMPLISHING ENCOURAGES US

In and near Peking there are thirty-six Mohammedan mosques. The headquarters of the Forward Educational Moslem Movement (for they have a movement, too) are in the same capital city.

There is a World Young Men's Islamic Association, the Shanghai Branch of which has brought out a new publication in Chinese called the *Islamic Magazine*, edited by a clever young Chinese Moslem named Yin. Among other items of information we are told that Jesus was a man of the "yellow race," as were all other founders of religions, this race being the most honorable of all; also that the Y. M. C. A. was started in the seventeenth century, "and see what it has accomplished and what a great organization it is now." This time element is given as an encouragement to Moslems not to expect too great things of the W. Y. M. I. A. all at once.

The Supreme Court of Mexico has decided in favor of the decision of the lower courts in the "La Piedad" case, involving more than twenty million pesos (ten million dollars) of property value in the state of Puebla. The Sociedad de la Piedad (Society of Piety) was organized some years ago with headquarters in Puebla and administered vast holdings in that state. Civil action was brought against the Society in 1915, charging that it was merely a mask for the real holders—the Catholic clergy, who under the federal constitution are not allowed to own or administer property. President Carranza in 1918 ordered the immediate reversion of these properties to the Government. The Society filed proceedings, staying the order temporarily, but the Supreme Court has now decided the matter finally.

The question is not, where is the Y. M. C. A., but where is it not? Reading of evangelistic work in Mohammedan Syria, we find among the visitors addressing the Teheran Sunday School "Mr. Sarcka of the Mesopotamian Y. M. C. A."

Mr. Stanley Jones, who is carrying on a series of evangelistic meetings in India gives in *Record of Christian Work* this account of his recent work: "At Delhi we had the largest attendance in the non-Christian meetings I have seen anywhere in North India. The high-church Anglicans, the Baptists, and the Methodists united for this series. At Godhra no city-wide meetings have ever been attempted before. Two non-Christians signed the notices that went out. They themselves districted the city and had personal invitations sent to the people. The meetings were held in the enclosed compound of a Hindu temple, in which chairs, benches and carpets were placed. The most prominent Hindu of the city presided at the meetings, and Hindu ushers showed the people to their seats. A Hindu was my

interpreter. The only thing Christian about the whole thing was the address. Although I had to present Christ through this non-Christian interpreter, yet the Spirit of God held the people in His grip and worked upon their hearts."

The Methodist Episcopal Board of Foreign Missions, through its medical department, has been carefully compiling some statistics to discover how much the work of the missionaries suffers as a result of sickness. Counting out the number of days of disability reported by the missionaries, the department estimates that in India 5.3 per cent of the time of mission workers is lost because of illness. This percentage varies greatly in different sections of the country, ranging from 2 per cent in Burma to 10.7 per cent in Bombay. The aim of the Methodist Board is to see that every missionary in a bad climate has within reach a well-equipped sanitarium.

The Christians of Szechwan Province, West China, have organized a Province-Wide Evangelistic Campaign, which is reaching thousands of non-Christians. One of the most effective means of arousing interest, the committee finds, is the distribution of Christian tracts. At the time of the Chengtu fair 20,000 pamphlets were printed for free distribution. A tent operated by the churches and the Y. M. C. A. handled this literature, and the workers found that altogether the most popular of the leaflets was a "China for Christ" bulletin prepared for non-Christians. Even with judicious distribution to people who were able to read, the issue was exhausted before the fair was over.

Twenty families of Christians in Tzeliut-sing, West China, have left the mission church; not because of a quarrel or a repudiation of Christian teachings, but because they wanted to set up by themselves as a self-supporting church. Some of the most earnest Christians were leaders in the move, and the missionaries have hope that the separation may increase the generosity not only of the members in the new church but of those in the mission church as well.

An interesting situation has been created by the migration of the Canadian Menonites from their home in western Canada to Wayne and Greene counties, Mississippi. Their reason for leaving Canada is that privileges under which they were excused from all military duty and permitted to maintain a German-speaking sectarian school were withdrawn. Objection to their settlement in Mississippi has been raised by the American Legion, on the ground that the sect is pacifist, German-speaking, and it is feared incapable of assimilation in the American body; that they are conscientious objectors, will not send their children to the public schools,

but teach them only in German and in their private schools. The Governor of Mississippi, who guarantees them political and religious liberty under the constitution, says he cannot go behind the document. One should suppose that they would have to qualify under the immigration laws as desirable citizens—and that is where the American Legion raises the question mark.

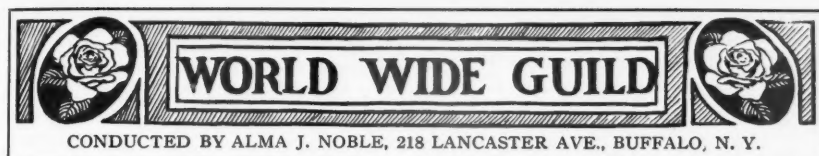
Kansu, the northwest province of China, has the largest number of Moslems, three out of ten millions belonging to that faith.

The Home Missions Council has published a sixteen-page report on interracial conditions in Chicago, giving the results of the survey made by the Interchurch World Movement. Since the chief problems of the interracial conditions are similar in other cities, this study is informing and practical. How to get houses, neighborhoods in which to live, police protection for security of homes and persons, differences in wages between white and black, comparative skill—these are questions of importance to workers and employers everywhere. Copies may be had on application to the Home Missions Council, 156 Fifth Ave., New York.

The Permanent Interdenominational Council on Spanish-Speaking Work in the Southwest, at its ninth annual convention, approved the establishment of an Interdenominational School in Albuquerque, New Mexico, to train native leaders for the work among Mexicans in Arizona, New Mexico, Colorado, Kansas and other areas of the West and Southwest. The publication of a Spanish paper for use in Sunday schools and churches is proposed, and the Home Mission Boards will be asked to aid in its support. Rev. Jay S. Stowell, who has prepared a survey on Mexicans and Spanish-Americans in the United States, is to prepare a manual of Religious Education for the mission schools. Approval was also given to summer Daily Vacation Bible Schools, night schools, Saturday classes, and other practical uses of Mission school centers. The million and a half to two million people of Mexican extraction in this country, valuable for many lines of labor, all needing to be Americanized and Christianized, make a special appeal to our home mission agencies, which are working in true Christian comity to meet the need.

The class of 1922 at Vellore Medical College, India, of which Dr. Ida S. Scudder, of the Reformed Church, is the head, numbers 14, and they all had the highest standing in the Madras Presidency, examinations, setting a very high standard for the college.

The American Board of Foreign Missions (Congregational) has on its fields 710 churches, with 90,000 communicants; 16 colleges, 1,705 schools, 33 hospitals, and 56 dispensaries. With expenditures of \$1,909,378 last year, the deficit was \$242,544.



A WORLD-WIDE GUILD IN ACTION

Here is a Puzzle Picture from California. You couldn't guess if you tried, so I will introduce you to the president of the Sunny Side Chapter, Los Angeles, Cal., holding in her arms five pullets weighing 48 pounds, which her chapter provided for Christmas dinners for the poor. In addition



A W. W. G. IN ACTION

tion to these "prize birds," as Miss Wynne calls them, the Guild adopted a family with eight children from four months to seventeen years and clothed them throughout, making the garments themselves. Can any Guild show a better record for personal service? If so, let me hear from you.

ONE LAST WORD ON THE READING CONTEST

Be sure to send all reports directly to me, 218 Lancaster Avenue, Buffalo, N. Y., and if you do not receive an acknowledgment within two weeks, write again.

WORLD-WIDE GUILD JUBILEE BANQUETS

Isn't it fun to plan for a party? Mrs. Goodman, Chairman of the Jubilee Program for the Woman's Foreign Society has planned a W. W. G. Banquet for the evening preceding each of the ten district meetings. What could be lovelier for our share in the celebration of the fiftieth anniversary of our Foreign Society?

Miss Applegarth is writing a short play or pageant which will follow the banquet, and judging from the outline this Jubilee play promises to be one of her best. As

this copy goes to press, I cannot give you definite details, but you will probably have received them from your state leaders before April MISSIONS reaches you. Do plan to have your Chapter represented at this Jubilee Banquet, if possible.

NORTHFIELD SUMMER CONFERENCES

Camp Sacagawea, East Northfield, Mass., July 5-19—Home Mission Conference, with Bible Classes, Mission Study Classes, Recreation, Drives, Inspiration every minute. Where can you get so much for a week's vacation? Write to Mrs. C. Leslie Swain, 36 Ralph Street, Providence, R. I., for Camp information.

Camp Salaam, East Northfield—Foreign Mission Conference, July 12-20.

Enjoy the combination of camp and conference, contact with world leaders, constant inspiration, contentment of a week well spent, continuation of blessings through the year as result. Write to Mrs. E. C. Applegarth, Williamsport, Pa., for camp folders.

VILLA ROBLES, RIO PIEDRAS, P. R.

Opposite is a picture of Villa Robles, which is a hotel for girl students attending the University. Miss Lydia Huber, who started our W. W. G. in Rio Piedras, has just taken charge of this home, and in a personal letter asked if some of our Guilds would not like to supply some of its needs. She suggested sheets for single beds, pillow cases, hand towels, kitchen towels, flower vases, pictures, good books or table games. I am sure some of these needs will be cheerfully supplied. Please let me know which your Chapter will take in order to avoid too much duplication of any one item on the list.

What about those Mission Study Classes and Reading Groups I suggested in January MISSIONS? Don't forget to report them to your State Officers, and if in doubt send your report directly to me.

*Faithfully yours,
Alma J. Noble.*

A SURE SUCCESS

A new World Wide Guild leader in Fairfield, Illinois, said, "We took ten subscriptions to MISSIONS at our first meeting and are expecting more as our membership increases." That Guild Chapter will be a success.—Mrs. W. P. Topping.

GLEANINGS FROM THE FIELD

Mission Study: Since institutes, conferences, and classes have proved popular and profitable, the Denver City W. W. G. Board staged a special study class for W. W. G. leaders and key girls. Miss McVey, formerly dean of women at Colorado Woman's College, was secured to teach *Serving the Neighborhood and The Bible and Missions*. The class met at six o'clock on Friday evenings. Twenty-two key girls from different chapters took the course, and as a result Denver girls are gaining much from the text-books. Why not plan now for a W. W. G. leaders' course in your city this fall?

Reading Contests: "We're too busy," "We were late in the beginning," "We have so much outside reading, for High School English." These are common sayings, but those who overcome difficulties and obstacles win the picture. Where there is a *Plan* and a *Purpose* there is *Victory*. Listen to this: One of the Phoenix, Arizona, chapters has loyal members away at college. These are given the contest books for summer vacation reading. If the five are unfinished, the rest of the books are sent on to college. One busy college girl has read six, and is "dead sure" her chapter back home will win.



VILLA ROBLES, RIO PIEDRAS

Carry On: If you have a helpful chapter, send or share your plans with others. A South Dakota girl was spending the winter at Long Beach. She carried the zeal and spirit of her own chapter into a big class of high school girls, and today as W. W. G.'s, they prize the memory and friendship of a South Dakota visitor who brought to them an interesting program and a definite plan for service.

A Missionary Hope Chest: Each year as the new workers sail to their fields it is the privilege of those who stay at home to help provide the outfit. Sometimes the time of sailing follows soon after the appointment, but California girls are ready. One chapter calls the Hope Chest the "I Wonder When Box." Some may have the idea that a missionary's equipment consists mainly of tracts and leaflets, but California girls give pillow slips,

sheets, pillow covers, dresser scarfs, lunch mats, doilies, table linen, washcloths, towels, dainty garments, and crochet. Each article is marked with the giver's name and the W. W. G. chapter number. Someone has said that the "hope" in the box is that many girls who prepare its contents may hear the call of definite missionary service.

Rallies in Southern California: What can do more than a rally of many girls from many churches to bring new zeal and power and that sense of friendship and fellowship in Christian work—that feeling of working together for the Whole World's Good? As a result of the careful planning of the state secretary, Mrs. Arthur Willett, every church in Southern California had a chance to send a delegate to one of the group meetings. In ten days 1,128 girls gathered at the tables. Each gathering vied with the others in beauty. One was decorated in lacy pepper boughs, another in fragrant yellow acacia and huge bowls of calla lilies, another in sweet peas, another in ropes of smilax, and still others in heliotrope, daffodils, carnations, and violets, but the deeper beauty was in the hearts of many consecrated, purposeful girls. Who can measure the influence if every girl numbered among that 1,128 could know and love and live His Will this coming year.

The Women's State Board of California, recognizing the importance of these rallies and the power of a consecrated missionary Baptist girlhood, paid the expenses of the state secretary to the meetings that she might know the girls of the state and plan well the work of another year. Associational secretaries, too, were present and keen to help new girls do their share. How grateful we are for the help and prayers and interest of the California Women's State Board. Because they have planned and worked so nobly for the future, may the girls of the W. W. G. not fail as missionary leaders and workers in the years to come. Sincerely yours,

*Helen Crissman -
Field Secretary*

WASHINGTON W. W. G. RALLY

A GOOD TIME FOR ALL

The W. W. G. girls of the District of Columbia had such a fine rally December 10, 1920, that I want you to know about it. About 150 girls representing the churches of the D. C. Association gathered at a banquet in the Metropolitan Church. Miss Lucinda Johnson was our particular guest and special speaker. I wish that you might have been there to hear the halls ring with songs and yells, applause and happy laughter. The W. W. G. song was woven throughout the evening, one verse being sung particularly as a tribute to the volunteers who were away from as well as present with us. I am sending you

a copy of the "Tithing Stunt" which the girls from Immanuel contributed, and of the "Reading Contest" song which the girls of the Burrall Class gave us. The girls of Metropolitan acted in pantomime one of the "Stupid Me" letters while one of the girls read it. So you see the different phases which we are stressing were brought out. Of course, the great treat of the evening was Miss Johnson's talk of inspiration, so beautifully worked out and so wonderfully presented. The girls felt that they had been led very close to the Master where they were shown the work they are to do.—*Emma A. Gardner, District Secretary.*

CREMATE

(A Toast given at the New York W. W. G. Rally)

The subject of my toast was given to me. Cremate is not a subject I would have chosen. The association of the word is not pleasant. It is almost funereal. To cremate is to end things. There is no hope in the word. You cannot get beyond it. But if I may leave out the middle letter of cremate I have a word teeming with hope and possibility. Create. And so I have decided to let these two words do team work.

Cremate is such a hopeless word,
Create is so much better;
And you can get it from the first
By leaving out a letter.

In World Wide Guilds there are some things
That ought to be cremated;
But, just as truly, there are some
That ought to be created.

Indifference is a fatal sin—
Cremate at once I pray you;
And in its place put interest,
The change will well repay you.

Not ignorance; intelligence—
There is so much to learn;
And when we've read our mission books
We're eager then to earn,

And send our gifts to foreign lands,
To those who know not Christ.
Burn selfishness, it is not good,
And build up sacrifice.

And so my toast to Worth While Girls
Is, evil to cremate;
But don't forget when that is done,
The good things to create.

—*Frances de R. Blansett.*

GOOD READING

A Star in the East, by Ed. M. Harris (F. H. Revell Co.) If you want a story that is thrilling as a novel, overflowing with missionary heroism, bristling with facts full of fire, this is just the book you are after. The story of the wonderful Karen missionary has never been so well and so authoritatively told. Dr. Harris is himself a missionary, as was his father before him. The book is full of pictures.

GREETINGS FROM CANADA

Dear Miss Noble: In response to your request I am sending a short report of the Canadian Branch of the World Wide Guild which was launched at our Woman's Maritime Convention in the fall of 1919. While we were assembled in convention, the organizer of the Canadian Girls in Training was touring the provinces and forming societies which interfered somewhat with our success, as many churches felt that the young people had neither time nor leaders for two organizations. However, we have 27 chapters enrolled. Our financial objectives this year are the salaries of one of our missionaries in Bolivia and of a special evangelist for our western provinces.

We are studying for our foreign mission book, *Canada's Share in World Tasks*, which tells us what Canadian missionaries have done in Japan, China, India, Africa and South America, and challenges us to a four-fold response in interest, prayer, gifts and personal dedication. We plan to study *Serving the Neighborhood* for our home mission book. Some of our Chapters have given splendid public programs. "The Making of Canada's Flag" and the "Pill Bottle" were received with special enthusiasm. Our missionary paper in the Maritime Provinces is called *Tidings* and gives a page each month to W. W. G. material. I especially enjoy the W. W. G. message in *MISSIONS*.

May I give you a verse which to me is very suggestive, "Thou mayest add thereto." David had done his utmost in preparing for the building of the proposed sanctuary, and now with confidence and hopefulness he commits the great undertaking to the faithfulness and enthusiasm of Solomon. There is great encouragement in the thought that God delights in individuality. We each have our specific task to do in a manner peculiarly our own and a special niche to fill; and the faithfulness and love with which we perform our task, use our talent and fill our place are the only requirements.

As Rev. Mr. Watkinson once said at Northfield, "What a lovely thing it is that God puts into the hearts of his people so many sectional vocations and sets them to some particular work, and then knows how to adjust the fragments; knows how to govern us that if we only do a section He can make that work in with another individuality and out of the mutuality of millions, bring at last a perfect world."

"Thou mayest add thereto," To add gifts and prayer and life service until all shall know the Lord is indeed a sacred privilege. May each Guild member feel the obligation of making a real contribution of worth-while service to the Kingdom day by day. We Canadians are adding our bit in this corner of His vineyard. We are interested in your progress, and we ask you to pray for our growth and success.

(Mrs.) Edna Wilson,
Sec'y C. B. W. W. G., Wolfville, N. S.



HOW ABOUT "SHOWERS"

Did everybody in the C. W. C. ranks have showers on February 6, owing to the unexpectedly large demand for C. W. C. pins and insufficient supply? In one mail came three letters on February 8, asking for extra pins immediately as great anguish was raging and nothing but C. W. C. pins could stay it. Wilfred Watough, of Pawtucket, R. I., wrote that his Company had grown from 20 to 39 since its organization in November, and 13 new members were greatly disappointed not to have the pins the day they joined.

The Company at Peterboro, N. H., was organized a year ago with 8 girls and as there were no other girls in the church, they decided to invite their friends in other churches, which had no missionary society for children, to join them. "The result is," Miss Wetherbee writes, "a Company of 30 girls. They are very enthusiastic, and I was very much surprised to see how pleased the parents of the girls from the other churches were to have them join the Crusade. They sent \$10 to the starving children of Europe and two boxes to Missionaries. Just now they are having a contest for Honor Points to end in June with a grand picnic."

Mrs. H. E. Ransier, of Manlius, N. Y., says: "I am in deep trouble and you are the only one who can help me out. I had only 50 of those little Crusader pins that you sent me and since we have organized and gotten things started, it has sent our attendance right up every Sunday, and yesterday I had only 50 pins and 69 youngsters, and there was trouble. Some of them cried as if their hearts would break, and the only thing that cleared the shower and sent a timely sunbeam was a promise that I would have pins for everybody next Sunday and that not one more would have to wait.

"We are having the time of our life with our lively group. We have our Honor Points all mapped out for six months and things are going to hum. Our pastor has become so interested that he never misses a Sunday and things are going fine.

"We meet every Sunday at four o'clock and the Heralds and Crusaders are there together, and of course, the Heralds have to have a pin as well as the older ones. We have a complete list of the ages of every Herald, and when one has a birthday that makes him old enough to be a Crusader, he is transferred."

I am inclined to think that this same enthusiasm is the normal state of things in the 1,000 Herald Bands and Crusader Companies now enrolled

"IMITATION IS THE SINCEREST FLATTERY"

The Traveling Libraries have been a great success. There are orders on hand for the seven sections for three months in advance all the time, and the reluctance with which the books are returned at the end of the month testifies to the pleasure they give in their visits. Miss Huckleberry of Indiana has secured \$15 and has purchased books to be circulated in her state on the same conditions our National Organization has fixed. Miss Violet Edmands has provided two Sections for Southern New York Association to use. The Sections that are being circulated now include: Around the World with Jack and Janet, The Honorable Crimson Tree, Fifty Missionary Heroes Every Boy and Girl Should Know, Stories of Brotherhood, Americans All, African Adventurers, Giovanni, Children of the Lighthouse, Mr. Friend-O-Man, Jack of All Trades, Friday's Footprints, Livingston the Pathfinder, Foreign Magic, Lamp Lighters Across the Sea, Frank Higgins: Trail Blazer, The Land of Golden Man, Ten Little Indians, Across the Threshold, Judson the Pioneer, Topsy Turvey Land, Jack and Janet in the Philippines, Stories of Far Away.

* * *

Every Company should see that a letter is sent to me giving an idea of what the Chinese Pictures in last month's MISSIONS are about.

SONGS

Many people are asking "Where are we to get the Hymns on the Honor Point list now that the Missionary Hymnal is out of

print?" I find that most of the hymns are in the small and exceedingly good collection published by the Laymen's Missionary Movement, 1 Madison Ave., New York City, under the title "Convention Hymnal."

Another larger collection, "Student Volunteer Hymnal," published by the Presbyterian Board of Publication and Sunday School Work, has most of them in and also the words and music of our Crusaders Hymn, "Fairest Lord Jesus."

An excellent book, only 5 cents, is "Missionary Hymns," compiled by Miles B. Fisher, published by the Pilgrim Press, 14 Beacon Street, Boston, Mass. Make loose-leaf collections for children of Jewel and Herald age.

SPECIAL INTERESTS

The Special Interests of the C. W. C. for the next two years are to be:

Crusaders, Miss Vicklands school at Golghat, Assam, and the North American Indians.

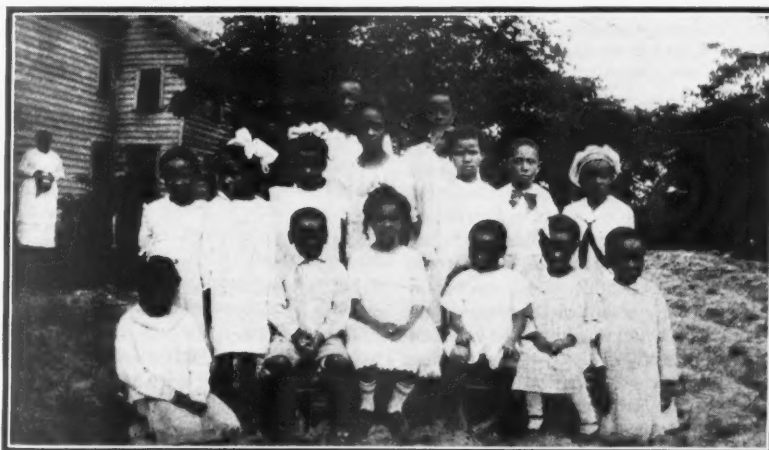
Heralds, the babies in the School of Mothercraft at Huchow, China, under Miss Mary Jones, and work among the Chinese children in the United States.

Jewels, medical work for babies under Dr. Catharine Mabie, Africa, and Kindergartens in Puebla, Mexico.

The money may be sent either through the local church treasurer or directly by the treasurer of the different groups to the State Promotion Secretary, and is to be designated when sent to the above, "Special Interests." This money must be sent *Quarterly*, as part of the very important training we are giving our children.

Mary L. North

218 Lancaster Ave., Buffalo, N. Y.



PRIZE WINNERS AT JAMES CITY (N. C.) KINDERGARTEN

For Those Who Pray

BY HELEN BARRETT MONTGOMERY

THERE comes to hand a group of books about prayer, all of them excellent, some of them superlatively worth while. The circulation of such books among those who pray is always worth while; they quicken faith, restore the determination to pray, illumine the perplexities regarding prayer. Then, too, they are powerful to begin the prayer life.

Purpose in Prayer, by Edward M. Bounds, is published by the Fleming H. Revell Co. The author understood prayer because he practiced it. When seventy-six years old he visited in Brooklyn. He would wake at three in the morning to pray and during the day would go to the church next door and be found on his knees until called to his meals. He called this "The business of praying."

It is dangerous to begin quoting from this little volume—one does not know where to stop:

"The more praying there is in the world the better the world will be, the mightier the forces against evil everywhere. Prayer in one phase of its operation, is a disinfectant and a preventive. It purifies the air; it destroys the contagion of evil. Prayer is no fitful, short-lived thing. It is no voice crying unheard and unheeded in the silence. It is a voice which goes into God's ear, and it lives as long as God's ear is open to holy pleas, as long as God's heart is alive to holy things."

"God shapes the world by prayer. Prayers are deathless."

"The one who can wield the power of prayer is the strong one, the holy one in Christ's Kingdom. The most important lesson we can learn is how to pray."

"It is only when the whole heart is gripped with the passion of prayer that the life-giving fire descends, for none but the earnest man gets access to the ear of God."

"Prayer is not an opiate, but a tonic."

Get the book. Every page abounds in passages like these. Present it to your pastor; read it to a group who meet to pray; send it to a missionary. The church ought to be sown with books like this.

Fellowship in Thought and Prayer, by Basil Mathews and Harry Bisseker (Edwin S. Gorham, 11 West 45th St., New York City), is a brief and thoughtful presentation of a vital aspect of the life of prayer. In his introduction Bishop Brent says:

"It is as fine a bit of practical mysticism as has come to my attention for some years. The fellowship which it advocates is not of an easy-going sort. It requires a hallowing of the whole nature. The beauty of it is that there is no mission however humble, no parish however struggling, that cannot find in this beautifully Christian program new inspiration and power."

The book opens with a noble chapter on Fellowship, which is defined as follows:

"At root, fellowship is a living intercourse between personalities. It is such an intercourse charged through and through with both freedom and love, and kept active by a common aim. Love is at once the tether of the comradeship and the stimulus of its corporate life in pursuit of the quest."

"Fellowship, then, is an active comradeship between personalities, men or women, or both, who unite with one another in a common worship, or battle for a common quest, or play their game for the honor of a team, or pool their separate thoughts in constructing and carrying into effect a single plan, or who simply share the needs and desires of a common humanity. 'These are the ties which, though light as air, are as strong as links of iron.'"

The enrichment which comes to the personal life through fellowship is thus stressed:

"The strength of fellowship reposes, then, on the fact that to men of limited view and partial capacity immense enrichment at once of personal power and of corporate action comes from sharing their thought and their prayer in dedication to a common aim. But, although the feebleness and relative futility of individual men are thus swallowed up in the larger powers of corporate thought and action, the actual desire for fellowship is not a product of the weakness of men; it is rooted in the very being and nature of God."

Then follows an exposition of the supreme need of the world to replace the competing rivalries of hate by the generous rivalries of Christian fellowship.

The way to recover this fine flower of fellowship is clearly indicated in the succeeding chapters. First we must believe in the Divine sufficiency; though we are not equal to the situation, God is; Second, we must recognize that God is ceaselessly waiting to guide us when we strive to act as his allies. This leads us directly to the third conviction, that such guidance is conditioned upon our readiness to receive; upon our surrender to the perfect Will, with abandonment of self assertion or self seeking.

Upon these three postulates is formulated a method of fellowship in seeking God's guidance through prayer in an atmosphere of fellowship. Following this the plan is put to the test of experience, notably in the preparation for the British Student Movement held in Liverpool in 1912, and in the preparation for the Edinburgh Missionary Conference of 1910.

The book closes with an appeal for united prayer on the basis of fellowship in parish relations, in denominational enterprises and in interdenominational undertakings.

The Discipline of Prayer (Association Press, 50 cents).

This brief, well analyzed monograph is just what its name implies, a study of the discipline that comes to a human soul through prayer. It is safe to say that no one can thoroughly read it and again be satisfied with haphazard, shallow prayers. We wish that this little book could be read by the prayer bands in every church. It would make a new era of prayer.

The Temple, by Dr. W. E. Orchard (E. P. Dutton, New York), is a book in which many will find the deepest pleasure. A master prayer leads us in the life of prayer. From the Outer Gate we pass into the Inner Court where the Evening Sacrifice is offered, and clouds rise above the Altar of Incense, and thence pass into the Holy Place. A few examples follow:

"O Thou who art from everlasting to everlasting, Ancient of days, yet ever new; all things wax old as doth a garment, but Thou art the same and Thy years shall not fail. We who are born amid the things of time and swaddled in a vesture of sense, turn to catch some glimpse of things eternal. Our life is but a moment in the vastness of eternity, and yet it is long enough for us to grow old and careworn. We inherit wisdom from all the ages, the key of hidden treasure is in our hands, but we do not understand the truth; we are very wise but very weary; rich and increased with goods, but friendless and unloved. We have spoiled our sight in pouring over many books, while the unclasped books of nature and the heart remain unread. And now, like men of old, we have come to search for simplicity, for freedom and for truth. Lead us, O Father, back to the lowliness of childhood, that we may be born again. Lead us to the Babe of Bethlehem, to Thy Holy Child Jesus, to Him who kept his heart unaged through all his years of earth, and is now alive forevermore."

"Carry us in Thy arms as a child; as a mother comforteth her only son, so comfort us; for with all our years and learning we are infants crying in the night, hungry for the breath of God. Amen."

"Almighty Father, whose care for us is unsleeping, whose love passeth knowledge, and whose mercy takes away despair; we turn to Thee because apart from Thee we have neither light, nor rest, nor strength. An infinite desire cries out within us that only Thyself can satisfy. We are ashamed for our failures, we chafe at our limitations, we fret within the chains of sin. We feel there is something more of us, and we want to be free. We know there is something higher, and we want to be lifted there."

"Come nearer to us than we have ever known. May Thy voice startle us from sleep, may Thy call rouse us from death. If we are living for self, flash in upon our minds the vision of the cross; if we are living carelessly and in sin, may the Christ call us back this night, and whatever we need, do Thou Thyself answer and satisfy."

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON
100 Alta Avenue, Yonkers, N. Y.

Incarnating Facts in Folks

"It's sheer, sentimental folly," said the busy Man of Affairs, "to take Dr. R. from that orphanage where he has been doing such splendid service. I'm willing to give money all right; but when it comes to taking a strong Baptist worker like Dr. R. from the place where he is so badly needed right now, at home, and shunting him off among strange folks over seas—you missionary sentimentalists can't convince me that it is justifiable."

In a burst of unwonted wisdom, I was significantly silent. But several weeks later, meeting the Man of Affairs, I remarked: "By the way, I called on Dr. R.'s daughter the other day and she told me of the letter just received from her father, in which he describes his work searching out the little Serbian kiddies living in caves and creeping out to gnaw old bones and foul remnants—just living skeletons some of them are, with every vestige of childhood gone from their wizened faces."

Stealing a sidelong glance, I caught the quiver of the lips and the rapid blinking which proved insufficient to stem the overflow—for he was the greatest lover of children I had ever seen; and it was only because he was such a *Busy Man of Affairs* that he had never visualized things beyond the home horizon. That proved the last of the complaint about Dr. R.'s dereliction, for my friend had caught the vision.

How shall we create the missionary passion in the indifferent? *By bringing them face to face with the facts incarnated in folks.* The most effective narcotic for missionary interest is the bald, denatured facts and statistics administered in the average missionary program. Arousing the uninterested is almost wholly a matter of incarnating information.

SEVERAL WAYS OF VITALIZING INFORMATION

1. Live missionaries with a live story to tell furnish far and away the most effective incarnation of the Great Commission. The contagion of their enthusiasm may usually be trusted to do its work.

2. Impersonations. "In presenting a general survey of home or foreign mission activities or a survey of some particular group, select people to impersonate one or more teachers or missionaries from each school or field. Vary the number of impersonations and features presented to meet the needs of the particular program." "The Baptist Survey," "From Ocean to Ocean with the Representatives of the W. A. B. H. M. S." (accompanied with a guide for using), "Through Our Field

Glasses" (survey of fields of the W. A. B. F. M. S.), and a large amount of informational literature on the individual fields is available at the Literature Headquarters of the Board of Promotion. There are also biographical leaflets ("Sketches of Missionaries"), giving the pictures and the main details in the lives of missionaries in service under the Woman's Home and Foreign Missionary Societies. These last are furnished free.

3. News from Missionaries and Fields. This is a very fertile subject. The writer recently had to prepare a news-blend for MISSIONS under the caption of "A Winter Tour in the Land of Sunshine," (January, 1921), and she found many of the fresh missionary letters submitted for use colorful and positively fascinating. Of course, missionaries are "just folks," and discrimination must be used in selecting the sort of letters which charm. As it is manifestly impossible for our busy field workers to write so many individual letters, copies of the brightest of the quarterly letters written to the headquarters are made and may be had by any circles wishing to use them.

OPENING THE MISSIONARY MAIL BAG

How would it be to announce a meeting as "The Opening of Our Missionary Mail Bag"? After the preliminaries, have a lad or lassie enter as a postman, opening her bag and distributing mail right and left to individuals who appeared to be spontaneous recipients, but who have previously prepared themselves to read their assignments readily and well. These several persons scan their mail eagerly and, to add to the appearance of spontaneity, one says, "O, Madame President, this is such an interesting letter from Dr. Katherine Mabie, on the Congo! May I read part of it?"

Number Two is apparently eager for recognition, and on the heels of the first reader, exclaims: "That reminds me of this passage in my letter, which is from Miss Lucy Tapley, the Principal at Spelman. Would you like me to read it aloud?" And thus the meeting progresses, ending, appropriately, in earnest prayer for the fields and workers thus exploited. Certain of the audience known to be spicy correspondents might be appointed to write breezy letters to the missionaries just considered and thus "brighten the corner" for many a worker far from friends and "homey" circumstances. Don't forget to incorporate a few funny incidents. Humor is the requisite safety valve for an effective missionary.

MISSION STUDY THEMES FROM THE PULPIT

One day I found a committee in session at my house and heard them saying something about the study book, *The Bible and Missions*. I was then in the midst of my preparations to teach it at an institute, so I went into the meeting and said: "Why do you teach this book to a group of a dozen women when the whole church ought to hear it? Why not get up a bunch of study classes for prayer meeting?" We talked it over a while and the women finally went to the minister, Rev. C. E. Goodall, of Roselle, N. J., and asked him what he thought about it. He said he would like to preach for four, five or maybe six Sundays on themes out of the book. I was at home on the Sundays when he preached on "Missions and the Pentateuch," "Missions in the Historical Books," "Missions in the Prophets" and "Missions in the Gospels."

He has not reached some of the women who would have been reached in the society, but he has reached about ten times that number of people who would never have been at the society meeting and his sermons have been among the strongest presentations of the missionary interpretation of the Bible that I have ever heard. The women are now discussing having a meeting of the circle after he is through to consider some other things in the book which he will probably not have time to incorporate in the sermons.—Harry S. Myers.

This is an excellent plan, not only for *The Bible and Missions* but other mission study books as well. Note that the women of the church brought the matter to pass.

A Music Festival of Nations

BY MARY H. COMSTOCK

A concert recently given in New York was planned so that it would emphasize the rich musical inheritance brought to us from other lands and would bring out the contrasts and variety of these foreign contributions to our music. The performers were not easy to get, but success finally rewarded the promoters.

In the first number pupils from the Russian Bible Institute sang several of their native songs.

The second group represented Poland. We secured the services of a talented violinist who played compositions by Polish composers. A twelve-year-old boy played Paderewski very well and was the hit of the evening.

A Bohemian missionary in New York who has a beautiful voice sang several Bohemian folk songs, among them a charming lullaby.

For the Hungarian group a young Hungarian girl, also with a trained voice, sang some of her native folk songs, and the son of a Hungarian missionary played some violin selections.

One of the boys from an Italian Baptist church in Brooklyn gave some beautiful songs in his native tongue.

To conclude the program everybody joined in singing "America." Most of the audience was American, and everybody seemed to appreciate our efforts. In fact, one Baptist church requested a repetition of the program for a missionary meeting.

June Roses and Missionary Brides

"Our June Meeting," writes a contributor to *The Missionary Review of the World*, "was the best of all. Our hostesses had sent out irresistible invitations in the shape of cards with a flashing solitaire cut from a jewelry catalogue pasted thereon. Underneath the ring was printed, 'Your engagement is announced for June meeting of missionary society, Friday at three-thirty.' At the bottom was printed, 'Brides from Many Lands will Attend.'"

"The program was made up of impersonations. A girl dressed in Chinese costume told how she had been betrothed. A little widow from India gave a touching impersonation. An African, a Japanese, a Korean and a Mohammedan bride followed. The girls had studied their parts well, and while no words had been assigned to them, they had made such a thorough study of the customs that it was easy for them to impersonate a girl of the land they represented. Very simple refreshments were served by the brides. Everyone enjoyed the meeting, and all of us had a deeper insight into the customs of other lands. The girls who had taken part in the program were especially impressed."

How to Make a Church Missionary

By REV. W. G. TOWART OF BENNINGTON

A SCHOOL of Missions is more or less of a novelty in some sections, but in Bennington, Vermont, it has become a regular part of the church program. Two years ago a few leaders of the Baptist and Congregational churches met and talked over the possibility of such a venture. A committee from each church discussed the plan and finally a joint meeting was held. Publicity was given the movement in the daily paper and from the pulpit. A six weeks' course was planned and carried out. This year a seven weeks' course has just been completed. This year the Methodist Church planned to enter the course but was not able to carry it on at the same time as the other churches owing to a series of revival meetings they conducted. A part of the course was carried out by that church after its services closed.

A School of Missions is one of the best things for the promotion of missionary interest any church can have. There is nothing like it to stimulate the missionary spirit. Incidentally it is a great boom to the missionary budget.

Perhaps a short description of how to plan and work it may help some church desiring to create interest in missions. Here is how it was done in Bennington. A group of leaders from each of the inter-

esting churches held a meeting. The first thing was the appointing of the following joint committees: Course of Study, Publicity, Teachers, Devotional, Special Features, Refreshments, Enrollment. In most cases three members from each church was put on a committee, except the devotional committee which was usually made up of the pastors. Each of these committees held individual meetings at which they took up their respective duties. A good deal of publicity was given in the newspaper. The advantage of the school being carried on at the same time in the other churches helps to create an added interest as well as a friendly rivalry to see which school will lead in numbers. As the program was practically the same in both churches I will give an account of our own school. Posters were made by the publicity committee and put in conspicuous places in the churches, public library and elsewhere. The books chosen were as follows: Adults, *The Bible and Missions*, *The Church and the Community*; Young People—*Making Life Count*; Intermediates—*Serving the Community*; Juniors—*Lamp-lighters Across the Sea*; Primary—*Primary Mission Stories*. The juniors read *Mr. Friend of Man* and the young people read *Frank Higgins, Trail Blazer*. The Congregational Church used *Argonauts of Faith* for their intermediates.

Another slight variation in the program came from the fact that the Congregational Church did not hold evening services while the Baptist Church did. Last year we tried to hold the service in addition to the school and found it made it a little too long for those who wished to remain through this service. This year we opened the school at 6 P. M. instead of 5:30, and combined the closing of the school with the evening service.

Promptly at 6:00 a light supper was served in the chapel. This made it possible for whole families to be present and contributed to the social life of the church. The supper consisted of sandwiches, cocoa, cookies or doughnuts. Paper plates were used to make the work as light as possible for those who served. Waxed paper was put over the plates which made it possible to use them again. There was no charge for the supper. The Ladies Aid Society, which is divided into divisions, placed one of these divisions in charge each evening. This did not require any group of women to serve more than once during the school. As there were not enough divisions to go the rounds the young people's society took charge one evening.

At 6:30 the pastor led a fifteen-minute devotional service, which was varied each Sunday. The young people, especially the juniors, were used and sang special selections each week. At 6:45 class work was taken up and at 7:30 all assembled in the church for the closing service.

Some special feature at this part of the service added much interest. The first evening there was a simple dramatization showing how the Bible came down through

the ages by word of mouth. One man was dressed in a real Palestine costume and some boys were dressed to represent boys of that country. They listened to the story of Abraham's call and departure from Ur of the Chaldees. The second evening Dr. Ferguson of India was present and spoke of life and work in India. The third evening the young people gave a missionary play called "Women and Children First." The dramatization was very effective and well received. The fourth night Miss Helen Crissman, Field Secretary for the World Wide Guild Girls, gave a strong address on her travels and closed with an appeal for consecrated young life for the work of missions. The fifth night the pastor told the story of *Frank Higgins, Trail Blazer* and read selections from the book. The result of this service was a wide reading of the book by many outside of the young people. The sixth night Mr. Henderson of the LaSalle Extension University of Chicago gave an interesting address on "My Mission—what is it—am I carrying it out?" The last evening the members of the Congregational School came in a body. After a few words by their pastor as to the value of the school and the friendly rivalry that existed, Dr. Franklin P. Lynch, a medical missionary from the Congo, gave a vivid picture of work done on that field. He also told of the great needs.

During the school four backgrounds of mission fields — Mexico, Philippines, Alaska and the North American Indian, prepared for the Northern Baptist Convention Exhibit in Buffalo, were placed in the lecture room. These exhibits were studied not only by our own people but by the members and friends of the other churches, as well as other citizens of the village. We had also a set of curios made by the Indians. These were very popular. The pastor was asked to take them to the public school and they were shown and explained to the different classes. The public school children were brought in groups to the church by their teachers to see the missionary backgrounds.

There was an enrolment fee of twenty-five cents for adults. This fee took care of incidentals in connection with the school. That the school is popular is shown by the following figures. The first year we averaged 103. The enrolment was 160, of whom 90 were adults and 70 children; 23 men took the course. This year the average was 107. There were less children and many more adults. It will pay any church to try the School of Missions. Our people were well up in missions not only as a subject but in the right spirit of giving. In the Drive for the Hundred Million Dollars we not only met our apportionment, but oversubscribed it by \$10,000 and led the State.

(We are indebted to Mr. Towart for this helpful account of fine cooperative work. Printing a joint program adds to the general interest.—Ed.)

The Book of Remembrance for 1921

PREPARED BY DR. E. M. POTEAT TO BE PRINTED EACH MONTH IN "MISSIONS"

Monthly Calendar of Prayer

MAY—DENOMINATIONAL AGENCIES

Prayer and piety alone do not save men from pettiness of interest, thinness of soul, the note of insincerity, or foolishness of judgments. The remedy is not prayer alone, but prayer on the scale of the whole Gospel and of the range of searching faith. —Hermann.

1. That our church members may recognize and make use of the divine law by which victories are won through prayer.
2. That the full meaning of sonship through Christ and of our partnership with Christ in the work of recreation may be realized by all who are connected with our work.
3. That pastors may take time from their busy lives to hear and follow the voice of the Holy Spirit in their ministries or love.
4. That parents may be directed by the Spirit of God in training their children.
5. That our children may be divinely guided in the choice of their life work.
6. That all church officers may be imbued with the spirit of service, love, wisdom, and power.
7. That officers and teachers in our Sunday schools may discern the deeper spiritual truths and may be guided by the Holy Spirit as they teach others.
8. That young people's societies, officers and workers in Guilds and Crusaders may have such freedom from forms and traditions that God's spirit may direct their lives.
9. That all officers, members of boards and committees of the Northern Baptist Convention may be faithful in the discharge of their duties.
10. That the officers and members of The General Board of Promotion may have wisdom and spiritual discernment in the prosecution of all their work.
11. That the Administrative Committee may have vision, unity of spirit and wisdom in all its executive responsibility.
12. That secretaries, members of boards and committees of all state Boards of Promotion may have spiritual insight to see the needs of all peoples in accordance with the spirit of the Great Commission.
13. That all field workers in general and woman's boards and all volunteer workers may reflect the passion and spirit of the Master.
14. That secretaries and members of the boards of managers of the general and woman's foreign Mission Societies may have wisdom to see and plan for the needs of the multitudes who are without Christ in non-Christian lands.
15. That all our missionaries in foreign lands may be kept in health and imbued with grace and strength so to set their minds upon Christ that they may overcome all obstacles and make known a conquering Saviour.
16. That the young men and women needed in foreign lands may respond to the appeal of the great Head of the Church and dedicate their lives to his service.
17. That secretaries and members of the boards of managers of the general and woman's Home Mission Societies may be directed of God in all their plans for the extension of Christ's kingdom in the home lands.
18. That all those from other lands who are coming to America to make their home may have the sympathetic consideration of Christian men and women in our churches and be brought to a saving knowledge of Christ.
19. That the secretaries and members of the board of managers of the American Baptist Publication Society may be directed of God in planning their work and may win multitudes to Christ through the printed page.
20. That all home missionaries may have courage, holy zeal and great wisdom as they go forth as fishers of men.
21. That the executive officers and members of the Board of Education may be divinely guided in their effort to bring our people to a more intelligent application of the teachings of Christ in all the walks of life.

22. That executive officers and teachers in our schools and colleges may see our Lord in his spiritual transcendence, "that in all things he may have preeminence."
23. That the executive officers and members of the Ministers and Missionaries Benefit Board may so direct the affairs of the Board that relief, comfort and quietude of spirit may come to those who receive its benefits.
24. That state convention secretaries and members of executive boards may have a clear vision of Christ in his specific relation to human need and be richly blessed in their efforts to build up strong self-propagating churches.
25. That city mission secretaries and members of boards may be swift to discern the many needs of the multitudes who throng to our cities and be blessed in their plans to give to these multitudes the living Saviour.
26. That our busy men and women of affairs who are carrying great responsibilities in the world's work may respond to the Holy Spirit's pleading for them to give to the world the benefit of their potential spiritual resources.
27. That all who name His name may be possessed of such a spirit of love, wisdom and power that the heart-sick and discouraged world may experience a consciousness of spiritual union with Christ.
28. That the presidents and professors of our theological seminaries be true to all the truth God has given us, and that their students may preserve a zeal for souls while pursuing their studies.
29. That our religious leaders may so conquer discouraging and despairing suggestions and be so inspired by the conscious presence of our Lord that the spirit of God may lead them forth in triumph.
30. That all Christ's friends may from time to time free themselves from all preoccupation and develop that deepening intimacy with Christ which gives a wisdom other men can never know.
31. That editors and all who mold public opinion may realize their responsibilities and that the exchange of thought through our denominational press may promote fraternity and cooperation and zeal for the work of the kingdom of God.

Bible Studies

EIGHTEENTH WEEK—MAY 1-7

MEMORY VERSE—Luke 21:6
LESSON—Acts 7:44-53

1. They charged Stephen with preaching down Moses and the Temple. That was of course to strike at religion, according to their conception, in the very center.
2. Stephen had said God does not dwell in houses. And according to his new view that statement was essential to any true conception of religion. Jesus had said the same thing in John 4:20-24. And in our memory verse he says that the Temple had come to stand in the way of religious progress and had to be thrown down.
3. Inspirations run a great risk when they harden into institutions. It is easy to transfer the vital devotion due to God to a pile of bricks and mortar. Similarly, forms of worship easily absorb the attention which should be concentrated upon God.
4. Stephen was a pioneer and therefore belongs among the prophets. Men with new ideas often have met his fate. Only later generations can see how they were liberated by the truth which the martyred prophet taught.

Help us, Lord, to hold Thee above all Thy gifts, to value communion with Thee above the place of communion. Let us not lose Thee in the appointments of Thy house, nor in the tasks which our religion lays upon us.

"Thou, O Christ, art all I want,
More than all in Thee I find."

NINETEENTH WEEK—MAY 8-14

MEMORY VERSE—Prov. 21:2
LESSON—Acts 8:1-13

1. The murder of Stephen was like a spark in a tinder box and it kindled the fires of a great persecution. Saul, who had only borne the part of a witness at the death of Stephen, now became the frenzied leader of the mob. (Compare Acts 26:10.)

2. Did persecution ever stamp out truth? Can you correct men's ideas by severity to their bodies? Saul of Tarsus thought to crush out the Christian movement by killing Christians. He only dispersed believers and wherever they went they carried the testimony which he was trying to suppress.

3. Compare Samaria in John 4 and Acts 8 (Acts 1:8). The disciples were nursing a fire in Jerusalem. The persecution was an explosion which scattered the firebrands far and wide and where they fell they kindled a new blaze.

4. Simon the Sorcerer believed and was baptized. But in verses 21-24 it is clear that he was not saved. Then it is possible to believe something about Christianity and even to receive baptism and yet remain in the bonds of iniquity.

Teach us that instruments of torture never corrected and never can correct men's ideas; that the cure of falsehood is truth, and that truth can not be finally beaten or suppressed. To be made free by the truth is to be free indeed. Deliver us from trust in forms, or ordinances or in the church, and fix our trust in Thee—the Way, the Truth and the Life.

TWENTIETH WEEK—MAY 15-21

MEMORY VERSES—Prov. 3:4, 5
LESSON—Acts 8:26-40

1. Philip and Stephen were two of the seven men chosen in Acts 6:5. They became great characters in the movement and here we find Philip in Samaria in the midst of a great revival. In Jerusalem a distinguished traveler from Ethiopia is about to start home. He has learned something about Jesus on his visit. And he has bought an expensive roll of the prophet Isaiah before setting out on his homeward journey.

In Samaria Philip receives a sudden impulse to leave the city. How did the angel speak to Philip? Is there any way of distinguishing a vagrant impulse and the voice of an angel? Mr. Moody once felt just as he was getting into bed a strong impulse to write a letter to a mother; her son had been saved that night in his meeting. He wrote the letter and it reached the mother while she was engaged in prayer for her son's conversion. She died in great peace almost immediately after the letter was read to her.

2. The crowds are attractive, but it may be a Christian's duty to leave them and talk to one man about his Lord. Use your opportunity, for after all individual work for individuals is the most fruitful. The Chancellor of Ethiopia, baptized and happy, returned home and was perhaps the first Christian in a new land.

We thank Thee for guidance, for the voice which says "This is the way, walk ye in it;" and that the hindrances which hedge us in mark out our way. Teach us how to help our fellow travelers, in the knowledge that an hour's interview with one man may have infinite consequences for the good of the world.

TWENTY-FIRST WEEK—MAY 22-28

MEMORY VERSES—1 Cor. 15:9, 10
LESSON—Acts 9:1-8

1. Saul of Tarsus is now the acknowledged leader of the persecution of the Christians and is appointed on a deputation to a foreign city, Damascus.

2. As he nears the city the risen and glorified Jesus met him in a light above the brightness of the sun, saying: "I am Jesus whom thou persecutest." The young Jew who had been crucified a while ago is here seen by Saul in the glory of the eternal world. And Saul went subdued and blind into Damascus to wait and pray.

3. Ananias was afraid of Saul, but God was working at both ends of the line. You need not be afraid of any man if he is praying. Whom should I see today?

4. Almost immediately Saul is preaching Jesus as the Son of God. There are but two interpretations of the Cross, the death of a Jew or the death of the Son of God. Saul held both these views, but the second last, and he devoted his great life to proclaiming it.

We thank Thee for thy good servant Paul; that he was not disobedient to thy call on the Damascus road. And we thank Thee that an obscure disciple, like Ananias of Damascus, can be used to lead into light the greatest man in the world. Help us not to be afraid to speak about Thee to conspicuous people.

Birthday Calendar

MAY, 1921

1. Mrs. Ola Hanson ('90), Burma (F).
Miss May Morey ('13), Aiken, City (WH).
Miss Helen Farquhar ('06), Spelman Seminary (WH).
Miss Laura M. Zollers ('15), Hartshorn Memorial College (WH).
Miss May Herd ('17), Japanese (WH).
Miss Margaret Sutherland ('97), Burma (WF).
Rev. J. R. Brygger, Danish (H).
J. B. Bell, Negroes (H).

- S. Paterno, Italians (H).
 2. Rev. Wm. A. Hill, sec'y of Miss'y Education (E).
 3. Rev. H. F. Rudd ('03), W. China (F).
 Mrs. Jas. M. Baker ('95), So. India (F).
 C. F. Rinker (SC).
 Rev. F. O. Peterson (SC).
 C. E. Warner, Morehouse College (H).
 4. Rev. Newton C. Fetter, Jr., Boston (E).
 Rev. Norman B. Henderson, Univ. of Minnesota (E).
 Rev. C. P. Collett ('19), Bengal-Orissa (F).
 Mrs. David Gustafson ('19), E. China (F).
 Mrs. Wilford H. Nugent ('19), Congo (F).
 Mrs. A. H. Page ('06), So. China (F).
 Miss Minnie Gebhardt ('10), Germans (WH).
 Rev. E. R. Hermiston ('03), Chapel Car "Grace" (P).
 Mrs. E. R. Hermiston ('03), Chapel Car "Grace" (P).
 Miss Rosalie Olson ('21), Italians (WH).
 Rev. J. Harvey Gunn, Missionary Pastor, San Luis Obispo, Calif. (SC).
 Rev. Wm. E. Robinson, Missionary Pastor, Bauchet International Mission (SC).
 George T. Street (H).
 David Eller, Nebraska (SC).
 5. Miss Sarah B. Gowen ('09), Bengal-Orissa (WF).
 Miss Nathana Clyde ('11), Slavs (WH).
 Miss Albertine D. Bischoff ('13), Spanish speaking (WH).
 Mrs. L. W. Spring ('06), Burma (F).
 Miss Lucie Ludlow, Virginia Union University (H).
 6. Miss Jane M. Skiff ('06), Chinese (WH).
 Miss Anna Nelson ('85), Swedes (WH).
 Miss Grace M. Eaton ('11), Negroes (WH).
 Rev. Wm. F. Newton ('09), Chapel Car "Herald of Hope" (P).
 Marian E. Farbar, M.D. ('11), So. India (WF).
 A. G. Lagerquist (SC).
 Mrs. L. B. Lightner, Storer College (H).
 Rev. H. H. Gunderson, So. Dakota (SC).
 7. Mrs. Wm. Dring ('90), Assam (F).
 Judson C. King, M.D. ('14), Congo (F).
 Mrs. George W. Coleman, Vice-President (WH).
 Miss Luella Brewster, Bacone College (H).
 Rev. George W. Hill (H).
 8. W. E. Raffety ('16), Editor-in-Chief of S. S. Publications (P).
 Rev. Newton Leon Haney, So. Dakota (SC).
 9. Rev. Chas. H. Tilden ('09), Assam (F).
 Rev. W. O. Valentine ('95), Philippines (F).
 Rev. L. F. Wood ('11), Congo (F).
 S. E. Wilcox (SC).
 E. W. Watson, Cuba (H).
 Rev. Refugio Garza, Mexico (H).
 G. DiTiberio, Italians (H).
 J. P. Erickson, Swedish (H).
 Angelia E. Hanson, Shaw University (H).
 Henry T. McDonald, President of Storer College (H).
 10. Mrs. F. D. Phinney ('84), Burma (F).
 Mrs. Chas. Rutherford ('15), So. India (F).
 Miss Luz Heath ('02), Mexico (WH).
 11. Mrs. H. I. Marshall ('01), Burma (F).
 Isaac LaFleur, French.
 F. A. Fahringer, Chicago (H).
 Carl Gerhardt, Swedish (H).
 A. H. Nelson, Missionary Pastor, St. Paul (H).
 12. Rev. S. E. Ewing, St. Louis, Mo. (H).
 Rev. Thos. R. Gale ('09), Chapel Car "Messenger of Peace" (P).
 D. Iovan, Swedish (H).
 Mrs. S. R. McCurdy ('01), Burma (F).
 Mr. A. N. Reitnover ('20), Congo (F).
 Rev. E. L. True, Minnesota (SC).
 13. Rev. T. S. Denham ('20), Philippines (F).
 Rev. J. H. Franklin ('12), Foreign Sec. (F).
 Rev. Paul J. Gates ('18), Japan (F).
 Miss Ada Morgan ('96), Negroes (WH).
 Rev. R. V. Ashmun (SC).
 J. M. Rodriguez, Mexicans (H).
 Rev. J. W. Decker ('20), under appointment (F).
 14. Mrs. F. P. Manley ('15), So. India (F).
 Rev. A. V. Marsh ('13), Congo (F).
 H. Rodriguez, Porto Rico (H).
 Mrs. A. E. Stephen ('94), Assam (F).
 15. Alfred (Neas-je-gar-gath) Lord, Indian Missionary, Coarse Gold.
 J. M. Riddle, Negro District Missionary.
 H. W. Heppes (SC).
 Rev. Rosbel Herevia, Mexico (H).
 William W. Zwick, M.D. ('20), So. China (F).
 16. Miss Thora M. Thompson ('95), Burma (WF).
 Miss Cora Sydney ('19), Philippines (WF).
 R. P. Currier ('13), Burma (F).
 Mrs. L. W. Hattersley ('12), Burma (F).
 Rev. Henry Richards ('79), Congo (F).
 Rev. J. A. Hoffman, Field Director.
 17. Miss Marion A. Beebe ('19), Burma (WF).
 Mrs. A. L. Bain ('93), Congo (F).
 Rev. Willard Osborn, Dist. Missionary.
 Rev. Pascual Hurtiz, Mexicans (SC).
 18. Rev. A. M. Boggs ('08), So. India (F).
 Rev. Chas. Rutherford ('07), So. India (F).
 Mrs. Harold Thomas ('19), E. China (F).
 Miss Clover C. Barrett ('15), Italians (WH).
 W. J. Sly ('11), Religious Education (P).
 W. G. Watkins (SC).
 Ralph N. Rowe (H).
 Genevra Brunner ('20), So. India (WF).
 Rev. H. S. Wold, So. Dakota (SC).
 19. Rev. G. W. Lewis ('05), So. China (F).
 Rev. Walter B. Hilton, Honduras (H).
 A. M. Myhrman, Finnish (H).
 Thomas L. Duckett, Benedict College (H).
 Rev. A. C. Hageman, Field Representative (BP).
 20. Mrs. F. J. White ('01), E. China (F).
 Marguerite Everham, M.D. ('18), So. China (WF).
 21. Alice S. Craig, Italians (WH).
 22. Rev. W. E. Rodgers ('10), Congo (F).
 O. W. Barber (H).
 Arvid Parala, Finns (H).
 Rev. J. W. Croft, Idaho (SC).
 23. Miss Grace H. Paggion ('12), So. India (WF).
 Miss Mary I. Jones ('07), E. China (WF).
 Rev. E. T. Tomlinson, Exec. Sec'y (M).
 Miss Lucinda M. Johnson, Field Representative (BP).
 24. Miss Emily Miller ('19), So. China (WF).
 Miss Rose Anstey ('12), City (WH).
 Miss Minnie B. Timson ('10), Spelman Seminary (WH).
 Rev. R. N. Crawford ('14), Burma (F).
 Mrs. H. H. Tilbe ('87), Burma (F).
 Rev. Thorlief Watne ('13), So. India (F).
 Franklin P. Lynch, M.D. ('93), Congo (F).
 Mrs. G. W. Lewis ('05), So. China (F).
 25. H. W. Smith ('11), Burma (F).
 Rev. A. J. Tuttle ('01), Assam (F).
 Mrs. C. H. Whitnah ('17), Burma (F).
 Rev. F. Pais, Cuba (H).
 Rev. E. A. Valiant, St. Paul, Minn. (SC).
 Gustav Norling, Bishop College (H).
 Mrs. W. E. Stewart, State University (H).
 Rev. G. Carol Berryman, So. Dakota (SC).
 26. Miss Isabel Crawford ('93), Indians (WH).
 Miss Mary Mann ('17), City (WH).
 Miss Mary Comstock ('19), City (WH).
 Miss Amorette Porter ('14), India (WF).
 Rev. O. W. Behrens, Michigan Agricultural College (E).
 Rev. J. D. Page, Missionary Pastor, San Diego, Calif. (SC).
 27. Miss Abbie G. Sanderson ('18), So. China (WF).
 Jesse E. Moncrieff ('15), W. China (F).
 C. F. Johnson, Swedish (H).
 C. F. Hamilton, Rochester Theological Seminary.
 Rev. I. M. Darnell, Dist. Supt., Ohio (SC).
 Rev. John Y. Aitchison, General Director (BP).
 28. Miss Lucy Tapley ('09), Spelman Seminary (WH).
 Rev. G. G. Crozier, M.D. ('99), Assam (F).
 Rev. A. J. Dahlby ('19), Assam (F).
 Mrs. Victor Hanson ('14), E. China (F).
 Mrs. Frank Kurtz ('93), So. India (F).
 Rev. J. T. Crawford, Kansas (SC).
 H. J. Tetreault ('18), (H).
 Antonio Sannella, Italians (H).
 M. Biro, Hungarians (H).
 William Dauda, Hungarians (H).
 Anton Hok, Slovaks (H).
 29. Mrs. W. H. Leslie ('95).
 Mrs. C. F. MacKenzie ('06), E. China (F).
 Mrs. J. S. Timpany ('93), So. India (F).
 Mrs. Amalia Pauliny, Slavs (WH).
 Rev. M. Montel, Cuba (H).
 Rev. S. J. Reid, Oregon (H).
 A. DiDomenico, Italians (H).
 30. Miss Lucy Alexander ('17), Negroes (WH).
 Mrs. E. J. Anderson ('18), E. China (F).
 Rev. Lloyd C. Smith ('11), So. India (F).
 R. D. W. Meadows (H).
 31. Miss Constance Garnes ('19), Indians (WH).
 Chas. B. Leshner, M.D. ('10), So. China (F).
 Miss Frances Tencate ('98), So. India (F).
 A. Knoblock, Bohemians (H).
 F. G. West ('18), W. Washington (SC).

Foreign Missionary Record

BORN

To Dr. and Mrs. C. D. Leach of Huchow, East China, a son David Allison, January 31, in Hingham, Mass.

To Dr. and Mrs. F. W. Meyer of Capiz, the Philippines, a son, Frederick Willer, Jr., January 3.

To Dr. and Mrs. R. C. Thomas of Iloilo, the Philippines, a son, Jesse Burgess, December 7, 1920.

SAILED

On the *Empress of Asia*, February 10, from Vancouver, Rev. and Mrs. C. L. Bromley and two children for East China.

A Wise Rajah and Noble Gift

The Maharajah of Bikanir, northwest India, has given 10,000 acres of fine farm land as a site for a demonstration farm and agricultural college to disseminate American methods of agriculture among his subjects. He also offers to build all buildings for the mission station and college according to specifications, pay all salaries of experts and missionaries, and assume the entire operating expenses of the institution. All this is given to the Board of Foreign Missions of the Methodist Episcopal Church, North. If only somebody would do a thing like that for our Mr. Case! This Maharajah is certainly a ruler of farsightedness, who knows what famine means to India.

In announcing this splendid gift the *Christian Advocate* says:

"The state of Bikanir lies in that section of India awarded to the Methodists as exclusive territory for mission activity in the division of India among the various Christian organizations working in that land. The Maharajah's eagerness in the matter of establishing a college of American agriculture is based upon the fact that production of food is the most pressing problem of his people. A large part of his province is covered by the great Rajputanah desert, a vast, fertile tract of sandy soil, on which it has so far been impossible to conserve the rainfall, and is arid and untillable. Dry farming, such as is now in advanced experimental stages in the southwestern part of the United States, is the only possible solution, and the Maharajah is desirous of obtaining the services of agricultural missionaries with experience of this kind.

The natives of Bikanir, known as the Rajputs, are the most intelligent and aggressive race of India. Large and vigorous of physique, they have proved themselves unconquerable since the days of Alexander the Great, whose three invasions of India were defeated by their camel cavalry.

The city of Bikanir is one of the most important railroad centers in Northwest India, and was to have been the terminal of the Berlin-to-Bagdad Railroad, the route having been surveyed from Bagdad on through Busra to Bikanir.

The great wealth of the Maharajah is derived from the vast resources of his province in minerals and building stone. Since early history the Rajputs have been extensive camel breeders and dealers in camel's hide leather. When the world war broke out the Maharajah gave his Royal Camel Corps to the British Government for service in Mesopotamia and paid its entire expenses while in the field. He holds a commission as major-general in the British army and is the most famous tiger hunter in India, with 104 man-eaters to his credit.

The Methodists will accept the Maharajah's offer as soon as suitable agricultural experts are obtained. This makes a new training course necessary.

MISSIONS' PUZZLE PAGE

1

The Country & a river

2

MAY '21

Sun	Mon	Tues	Wed	Thur	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

A Lady Doctor
Missionary

3

Missionary & wife on
Staff of Evangelical
Training Institute

4

A Missionary
and his wife
who oversee
the work of
48 schools

5

Lady Mission-
ary who went
out in 1919

6

$\frac{1}{3}$ of a Banana
 $\frac{1}{3}$ of a Fig
 $\frac{1}{3}$ of a Lemon

Add these for the
name of a mission-
ary & his wife

NEW SERIES No. 19. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of these puzzles. Can you guess them?

For a correct set of answers for the year a first prize will be given, consisting of one missionary book. For correct answers to four of the puzzles each month for the year, a year's subscription to MISSIONS, sent to any address.

Send your answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, N. Y.

Concerning Annual Prizes for Puzzles and Question Box

We ought to announce regularly that the Prize system for both the Puzzles and the Question Box remains in force perpetually. The prize period runs from January to January, and the awards are made as soon as possible after the returns are all in. As some send each month, others once in six months, and many not until the close of the year, it takes longer than some might suppose to go through the answers carefully, determine who are entitled to first and second prizes, and then select the proper books and get them into the hands of the winners. We have a long list this year, and have been shorthanded in the office, so that the delay has been greater than usual. The books will be just as readable and helpful, however, and we trust that the number of contestants will increase.

Quaint Stenographic Errors

Phy Better Kappy, for Phi Beta Kappa. (This was copied, not taken by dictation, showing absolute inattention and original idea.

Answers to March Puzzles

1. United States.
2. A. Cordo, of New Jersey; Vito Cordo, of Ohio.
3. H. S. Tetreault, of Maine.
4. Bolough, of New Jersey.
5. George Podlesney, of New York.
6. Arvid Parala, of New York.

Words Frequently Misspelled

Delegate, not delagate.
Auxiliaries, not auxilliaries.
Coruscate, not corruscate.
Correspond, not corespond.
Correspondent, not correspondant.
Avarice, not averice.
Ornament, not orniment.
Sovereign, not soverign.
Cincinnati, not Cincinatti.
Admissible, not admissable.
Adaptable, not adaptible.

In these two words, see how hard English is for a foreigner, and how arbitrary for any of us.

Grieve, not greive; conceive, not concieve. Just have to learn word by word.

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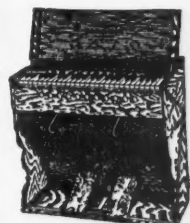
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News from Various Sections and Sources

EVANGELISM, OUTREACH, CALL FOR WORKERS, AND OTHER ITEMS

Through its New Era Movement, the Presbyterian Church, North, urged each of its 1,600,000 members to engage in some form of evangelistic effort during the first three months of this year. In the appeal to pastors and churches, while thanks to God were expressed because 99,000 persons were received on confession last year, a gain of over 37,000 over the year previous, the fact was emphasized that 3,494 churches did not add a single member. Prayer was urged as the primary thing for the whole year.

Dr. George A. Simons, writing from Finland, says that when he made his appearance some months ago in Hapsal, Esthonia, a famous health resort under the old Russian regime, the first thing he saw in the crowded meeting place of the young Methodist society was the stenciled inscription on the pulpit top, "From Methodist European Relief Commission, 156 Fifth Avenue, New York City." It seemed to say, "Got here ahead of you—doing my humble part in spreading the gospel." Asking afterward how they got that pulpit, the preacher said the pulpit was made from one of the large boxes sent from America. Boards like those could not be bought in Hapsal; and this moreover was the first piece of property the little church of sixty members had owned. But they are going to have a meeting house, as one of the Centenary results.

During the first year of the Methodist Centenary the Freedmen's Aid Society, which has eighteen schools for the colored people under its charge, received full apportionment for the running expenses of the schools, \$230,000 from its million dollar pledge, and \$75,000 for special causes.

With the Centenary money the Methodists are going to build a great new Institutional Church at the busiest corner of Nanking, the southern capital of China. To keep pace, we must make up that hundred millions right away.

More than 2,000 missionaries are needed for immediate service in foreign countries, according to a recent bulletin of the Student Volunteer Movement. The same issue includes calls for almost 1,800 workers for the United States and Canada. A detailed list of the calls to foreign service includes 83 different occupations ranging all the way from carpenters to X-ray operators. Builders are in great demand, experiments in various fields, notably among the Methodist missions in Fukien, China, having shown that the addition of a builder to the mission staff takes a great load off the shoulders of evangelistic and educational missionaries.

Doshisha University, at Kyoto, Japan, has recently been recognized as a first rank

university by the Japanese government, and its graduates are now entitled to all the privileges and opportunities which are given to men from the Tokyo Imperial University or other state universities.

The colored people in America are supporting three families of Negro missionaries in the West Central Africa Mission of the American Board. Mr. McDowell, one of the missionaries, writes of holding communion services to which hundreds of church members gather from outstations miles away, coming in to the mission compound three and four days ahead of time so that they will be sure not to miss the great occasion. "It's a big joy and a big job, too," is the way Mr. McDowell summarizes his work.

China's capital City, Peking, is rapidly becoming a great educational center, and the Peking University will undertake to meet some of the problems by giving strong Christian leadership to the student body. There are now over 15,000 young men in the higher grade government schools, ranging from the National University, with an enrollment of 2,248, to the selected 85 in the Customs College; and there are more than 30,000 in Peking's lower schools. The Congregational, Methodist, and Presbyterian Boards and the London Missionary Society are united in the university, and have just purchased sixty acres of land outside the city near the site of the National University and the Indemnity College, and the plan is to secure a modest but complete equipment for high grade work. The limited work now being conducted in temporary quarters shows students from practically every province who wish to study at the national capital.

One who would understand the position and prospects of a reunion of the churches will do well to read the *Constructive Quarterly* for December. It gives the action of the Lambeth Conference of Episcopal and Anglican Bishops, with articles by Bishops Gailor and Lawrence on the subject; a Congregationalist view of the Lambeth appeal by Principal Garvie, chairman of the Congregational Union of England and Wales; a striking statement of the Free Catholic position by William E. Orchard; and a discussion of priesthood and laity in the Church of Christ by Prof. William A. Curtis of the University of Edinburgh. One will go far to find keener discussion than that in the last three papers. The conclusion will doubtless be that there is little hope that any serious attempt at organic union will grow out of the Lambeth proposals, or any other as yet brought forward. The one thing certain is that Protestant democracy will never bow to Catholic autocracy in a democratic era.

Making Meetings Interesting

THE WAY WE DIDN'T DO IT

Minutes of Missionary Meeting at Twolick Baptist Assembly, Dixonville, Pa.

Time, 7.45. Meeting to order. Singing the same hymn we did at the last meeting because we all know it.

Prayer by Sister — (the only one who will pray, and always the same prayer).

Next the roll call.

Offering (thirty-four cents).

A chapter from "Pilgrim's Progress," followed by a reading entitled "Joshua on the Farm."

Let us all stand and repeat the Lord's Prayer in unison. Amen and adjourn.

THE WAY WE DO

No, indeed, our Circle does not meet in this manner. We try to get away from all form and formality. Every meeting is gotten up differently. If you want to bring out the best in each individual in your Circle, give the individual something to do. One put in the place of responsibility will do her best to fill the part given her. Have various programs, no two alike. Draw the members out in taking part in prayer and before they realize it, they will be praying. I very often close our meeting with sentence prayers, and they respond nicely. The roll call is answered with Scripture verses. Our offering is not thirty-four cents, but the average for some of our meetings is well on to the two-dollar mark. Praise God, they have seen the need of giving in these last days to get the good news taken to foreign lands. A Missionary Circle should be a *giving* circle. Our enrolment is twenty and it is very hard for some who live in the country to attend. Our offering for the four meetings since the Circle was formed is \$51.

We are all subscribers to MISSIONS, and we use this in our class along with other missionary literature. But first of all, we have a study of God's Word in various ways and different outlines. For instance, our last lesson was "Seven L's in the Bethany Home." Loved by Christ, Listening to Christ, Longing for Christ, Light through Christ, Laboring for Christ, Life in Christ, and Liberty by Christ. Each one took a topic and references, and when the next meeting came, they were all there with a little sermon apiece. It takes away fear to put them where they will be responsible for their part.

At our coming meeting a tiny girl will bring the missionary message to the audience by singing and acting out the program in such a way that careless ones will see the wrong they do in not teaching missionary enthusiasm to their children. Will be glad to send this diminutive program to anyone who wishes it. Any little child that can sing, can present it. I wish we might have more presidents of societies who would send in their different methods of conducting meetings, so that we might learn one of another. I always welcome new ideas—Mrs. James Tampt, President.

Baptist
Arizona
Colorado
New Jersey
South
Pennsylvania
Pennsylvania
Idaho
Oregon
Illinois
Kansas
East
Iowa
Minnesota
Michigan
New York
Wyoming
Ohio
West Virginia
Indiana
Idaho
West
Wisconsin
North
Pennsylvania
New

Missionary Education Conferences for 1921

The Missionary Education Movement has just issued the first announcement of its summer conferences for this year, as follows:

Winter Park, Florida, June 7-June 17
Blue Ridge, N. C., June 24-July 4
Silver Bay, N. Y., July 8-July 18
Estes Park, Colo., July 8-July 18
Asilomar, Cal., July 19-July 29
Ocean Park, Me., July 19-July 29
Seabeck, Wash., July 27-August 6
Lake Geneva, Wis., August 2-August 12

These are the conferences which began at Silver Bay nineteen years ago under the direction of the Young People's Missionary Movement. Later this became the Missionary Education Movement, which for two years was a department of the Interchurch World Movement. It has now returned to the direction of its own board of managers and will again operate as the Missionary Education Movement.

Each of the eight conferences will be organized and directed by a territorial committee working in cooperation with the central office. These committees are made up from representatives of the various boards of home and foreign missions and from representative men and women of the various denominations located in the territory served by the various conferences.

The program this year will provide courses in the mission study books for 1921-22. In addition to the mission study there will be courses in graded missionary education for the church school, missionary dramatics, story telling, program building, and young people's work.

The major purpose of all the conferences is the training of leaders. Those who are in any way responsible for missionary leadership in their individual churches are invited to attend. The conferences are also open to all who are willing to take serious training to fit themselves for places of leadership, or who desire earnestly to increase their missionary knowledge to help them to decide life work problems or to make them more intelligent church workers.

Baptist Summer Assemblies for 1921

Arizona—Flagstaff	July 2-9
Colorado—Denver	July 2-8
New Jersey—Hightstown	July 2-9
South Dakota—Sioux Falls	July 3-10
Pennsylvania—Factoryville	July 4-11
Pennsylvania—Ridgeview Park	July 11-18
Idaho—Easley Park, Ketchum	July 5-15
Oregon—Gladstone Park	July 8-18
Illinois—Alton	July 16-23
Kansas—Ottawa	July 18-27
East Washington	July 18-29
Iowa—Iowa Falls	July 18-31
Minnesota—Mound	July 14-24
Michigan—Lake Orion	July 21-29
New York—Keuka Park	July 25-30
Wyoming—Hyattsville	July 29-August 7
Ohio—Granville	July 29-August 7
West Virginia—Phillipi	August 2-8
Indiana—Franklin	August 6-13
Idaho (Pastors)—Easley Park	August 8-13
West Washington—Burton	August 9-19
Wisconsin—Green Lake	August 11-21
North California—Asilomar	August 15-25
Pennsylvania—Collegeville	August 22-29
New England—Ocean Park	August 24-Sept. 2

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